

REFORM OF THE LITURGICAL YEAR:
A CASE FOR OLD TESTAMENT SEASONS AND FEASTS

A professional project
presented to the faculty of the
School of Theology at Claremont
in partial fulfillment of the
requirements for the degree of
Doctor of Ministry

by
Donald Stewart Miller

May 1985

This professional project, completed by

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*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee


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April 18, 1985
Date

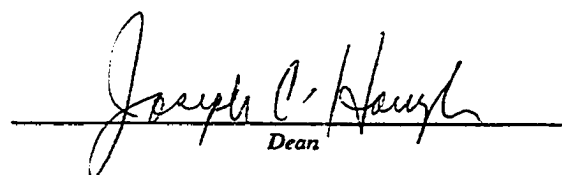

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A NOTE ON SEMANTICS

The writer, sympathising entirely with those within the Christian community today who advocate inclusive, non-sexist language, yet unprepared to adopt a style of gender designation which has not won general acceptance and which may in time be found contrived or even archaic, wishes to make clear that his use of such common nouns and pronouns as "men," "Man," "churchmen," "his," etc., unless the context shows otherwise, are to be understood generically and therefore intend no exclusion of the female gender from full blame for the human venality (or in rare cases full credit for the human virtue) under consideration. He has endeavored, in this and in his other religious writings, to adhere to the usage of the Revised Standard Version of the Bible (1946, 1952, 1965), which he acknowledges as the grammatical norm for our era.

ABSTRACT

REFORM OF THE LITURGICAL YEAR:
A CASE FOR OLD TESTAMENT SEASONS AND FEASTS

Wherein the writer, an Episcopal clergyman concerned to recapture and strengthen the evangelical emphasis within his own and other liturgical Churches, seeks to justify a re-design of the Church Year which evolved over the first four centuries in the Western Church, a re-design to serve a broader catechetical purpose.

In particular he advocates a more equitable role for the Hebrew Scriptures in the Sunday lectionaries and the addition of two new seasons before Advent which exemplify Old Testament aspects of the entire Gospel revelation.

The project's centerpiece is a Liturgy of the Exodus and an adapted Jewish Seder, proposed for annual use by parishes in the Christian liturgical cycle.

Included as appendices are a comprehensive lesson-by-lesson comparison of three modern Anglican Sunday lectionaries (Episcopal Church 1928, Episcopal Church 1979 and Church of England 1980), proposals for future revision of the 1979 Prayer Book of the Episcopal Church, and a scheme for the future revision of the civil calendar.

INTRODUCTION

The project which follows, a challenge to the current structure of the Christian Liturgical Year, is the consequence of a convergence, a convergence of serious misgiving about the adequacy of Christian catechesis found within the Liturgical Churches. These concerns have gnawed progressively at the writer since seminary days in the 1950s, and are four in number.

I - A FLAW IN THE FOUNDATION

My theological schooling was, as I look back upon it, a sound and thorough grounding for ministry in several essential areas. Church history was masterfully taught and enthusiastically absorbed, as were courses in theology, apologetics and ethics. The decade following my ordination was to be one of substantial numerical growth for our branch of American Christianity, and I left seminary with the comforting conviction that, if one were moved to practise the Christian religion intelligently and with style, the Episcopal Church was that commodious ship within which the journey could best be taken.

She was the Church Catholic shriven of Rome's anachronisms and deviations. She was also the respectable exemplar of the Church Protestant -- although by the 1950s her "proud Reformation Heritage" had mightily declined in the esteem of our professional trend-setters, and the swing to an Aristotelian sacramentalism begun by England's Oxford Movement was rapidly rendering her old "Low Church" tradition a remembrance of things past. Her third component, that of the Church Liberal, was enjoying significant health, and would in due time produce memorable effects in the fields of "secular" theology and social activism.

The above certitudes about the Church and her sacramental/intellectual excellence presupposed, of course, a prior certitude about God

and the authoritative record of his self-revelatory activity prior to, during, and in the critical generation just following the incarnation of his Son. I did not graduate into ordination with the same sense of competence and inner digestion regarding the field of Scriptural study, even though our institution was still committed to a classical curriculum which required a good many courses in The Bible. Old Testament studies were fascinating, regarded as a detective exercise in source criticism, and furthermore one could not remain unmoved by the heroism and the profundity of certain major patriarchs, kings and prophets. To say that we were thoroughly grounded in either the Old Testament or the Apocrypha would be unjustified. More effort was expended upon the mastery of epistemology than upon content, and we were impatient anyway to move on to the "real" Scriptures, those which began with the Four Gospels.

New Testament studies turned out to be decidedly less efficacious, despite their critical importance to the formation of a secure belief. For a time in the history of modern mainstream Protestantism it appeared that the Continental scholars had made mincemeat of the Old Testament, and many of the devout, notably the American Campbell brothers, simply cut their losses and took refuge in the "unassailable" New Testament. By my own seminary era, however, the walls of the New had been breached as well, and the Synoptics had become more a field for dissection than for devotion. One's natural final refuge became the Fourth Gospel, whose "spirituality" somehow placed it beyond critical demolition, and the more-or-less authenticated Pauline Epistles whose powerful moral and mystical message again presupposed prior Christian evangelisation. The ironic nature of our position as future exponents of the Faith was characterized succinctly one day by our dean, who chided those students who had "serious reservations about the divinity of Christ, but none whatever about the Real Presence in the Blessed Sacrament." Lacking resolute convictions about the Scriptures, it seemed, one might resort to ritual correctness and "divine celebration" ("Celebration has subsequently become one of our staple buzzwords) for the authentication of one's priesthood. I must say in defense of the seminarians who were my colleagues that a genuine earnestness characterized them, their general conviction being

that, once by force of persuasion a High Mass with suitable habiliments had been imposed upon all Episcopal parishes, the Parousia would somehow descend upon a grateful laity. Church assignments were plentiful and new families were flowing into the pews, and our confidence seemed well-founded.

A personal perception began to develop through the 1960s that our Episcopal Church, along with the major American denominations which were beginning to adopt her style, was long on Catholic liturgics and Liberal missions, but poorly equipped to satisfy the hunger for Biblical nourishment which was being felt increasingly among the laity. It alarmed me to see churchmen turn to various new fundamentalist and holiness groups for their enrichment, in courses of study and prayer which substantially ignored the Biblical scholarship of the past century but did manage to pour basic content down willing throats. The Episcopal Church's own Seabury Series, fruit of considerable expense and research, was unable apparently to satisfy the demand, for despite our energetic promotion its use faded rapidly in that decade.

It was in the 1970s that I, in common with many hundreds of other Episcopal clergy, turned to the Lutheran-pioneered "Bethel Series"¹ for competent and achievable Biblical instruction for adults. The two-year core course was content-intensive, enforced severe learning disciplines upon participants, and was patient of a non-literalist approach. As the teacher of my own enlisted cadre of future teachers, I was compelled for the first time in my life to read and reflect upon every chapter of every canonical book in an orderly manner. That in itself was a humbling revelation. Aside from the familiar Communion propers whose repetition was an annual occurrence, and lections read haphazardly in connection with the Daily Offices, I was not that much better grounded in The Word than were the laity.

Having in the years since that first Bethel prepared not one but three teaching cadres, I feel a competency and security about my pastoral equipment which came twenty years late. At this point it still concerns me that the laity - at least the Episcopal laity - should be fully exposed to modern critical scholarship, however confusing and unsettling that may be: but it concerns me far more that clergy and laity alike at least know what the Scriptures say. We professionals have been through

the fires of Bultmann's famous "de-mythologization," and it is time now for what Norman Pittenger calls the process of "re-in-mythologization." That means that we who are no longer gun-shy about the consequences of critical scholarship are eager and prepared to expose our people to The Book, and to do so far more extensively than present liturgical conventions demand.

II - THE NEW CATHOLICISM

A second factor leading to the choice of this particular project has been my reaction to the extensive change wrought in recent years in Episcopalian worship patterns. The Church of England moved, within a few generations of The Reformation, from the ubiquitous Sunday Mass in its parishes to a predominance of public Morning and Evening Prayer, conjoined with that new staple of Reformed Christianity, the Sunday sermon. The morning and evening Offices combined themselves naturally with a preaching emphasis, and these were reinforced with a lectionary newly designed to expose the worshipper to the entire Biblical saga. Together they constituted a corporate act of worship focused more upon instruction and exhortation than upon the former priestly cult.

The immediate antecedents of these Offices were of course the Medieval monastic hours, but their ultimate roots were in the worship tradition of the Jewish synagogue which developed both among Diaspora Jews and within Palestine following the Babylonian exile (VI Cent. B.C.), and to which in Christ's time the Pharisee party gave its fullest devotion.² Our Lord's participation in synagogue worship at both Nazareth and Capernaum is recorded in the Gospels. The synagogue form of worship was thus suited to the spirituality of these pre-Christian "protestants," as the Temple rites of the Sadducee party were more suited to the tastes of pre-Christian "catholics" within Judaism.

With the advent in the First Century of separate Christian worship, elements of both synagogue and temple worship were present, that

of the synagogue and its organisation predominating at least through the generation of the Didache. By the time of Constantine the cultic style and emphasis were clearly triumphant, and remained so until the great Protestant challenge of the XVI Century in the West. The essential prayer-and-preaching service re-emerged from time to time, notably with the ministry of the preaching friars and various pre-reformation conventicles, and then supremely among the Reformed Churches of the Reformation.

In the Anglican Office, which became a staple of worship for over 300 years, a balance was maintained between lessons - and consequent sermon texts - of Old and New Testament. Unlike the Mass propers, which until very recently restricted themselves to Epistle and Gospel readings expository of the Christ event, the Office lectionary devoted itself to a linear course reading of the entire Bible, interrupting its progression only to accomodate the major yearly feasts. In this the Age of Hooker was manifesting the influence upon the English Church of Calvinism and the principle of lectio continua, the reading through of whole books and preaching upon them. As a vehicle for presenting the entire redemption story in roughly chronological sequence, its educative methodology was clerly superior to that of the Communion propers inherited from the Medieval Church, painting with a broader stroke and encouraging the preacher to a fuller scope in his "rabbinic" capacity as teacher. This principle of readings in course did not disappear from Prayer Book lectionaries until the American revision of 1928, when it was abandoned in favor of a "topical" scheme. ³

The history of Christian worship demonstrates that the struggle for preeminence between Sacrament of the Word and Sacrament of the Altar is a never-ending one, and that "perfect balance" of the components is in the eye of the beholder. The pendulum has swung in the past, and it will swing again. Some years ago a divinity student was challenged to explain why he so greatly preferred the Eucharist over Matins as the chief Sunday service. His to-end-the-argument-once-and-for-all reply was, "I of course prefer The Lord's own service!" Then came the rejoinder, "When you say 'The Lord's own service,' do you mean the one he instituted or the one he attended all his life?"

Preferences change with the needs of the times. In periods of missionary expansion, when the churches are "on the offensive" (in Freudian terms, the masculine mode), the preaching/prayer mode comes to the fore. When the churches are thrown into a defensive posture and must concentrate upon preservation and nurture (the feminine mode), then the reassurance of priestly cult is dominant. Not even in the tiniest sect - with the possible exception of the Quakers - does one mode exist to the utter exclusion of the other.

In the Episcopal Church of the 1980s the old mainstay service of Prayer and Preaching has all but disappeared, along with surplice and scarf, and the present generation of Prayer Books mandates the Eucharist for every conceivable occasion. The Epistle and Gospel selections have become once again the educative staple of the parishes. It is true that an optional Old Testament lesson has been provided for each Sunday, but, as the appended tables will show, that Old Testament lesson is never presented in its own context, is never part of a sequence exposing the pre-Incarnational thrust of the drama of redemption, and is selected only to echo or to amplify the (New Testament) theme of the day.

My conviction, as it should be apparent from what has been stressed thus far, is that the Good News begins, not with Matthew's birth narrative, but with the "J" document (or the "E," whichever came first), and that our present weighting of the liturgical lectionary - and even the particular liturgy we now designate for exclusive Sunday use - constitutes a fragmented Gospel, so incomplete and therefore so incomprehensible as to jeopardize the laity's Christian nurture. The great New Testament themes - love, redemption, justice, sacrifice, even Christ - what can they kindle in the heart of one for whom the Old Testament (with the Apocrypha) is no more than a highly selective addendum?

That great heretic Marcion was excommunicated in 144 AD and condemned by the Fathers for his rejection of the Old Testament and what he called its Demiurge God as incompatible with the God of Jesus. He it was who first attempted to purge the Christian Scriptures of the entire Hebrew canon. Article VII of the Anglican Articles of Religion is our corporate response to Marcion. How ironic it is, therefore, that the orthodoxy which condemned him should within a few generations hand

to Marcion an unintended victory by excluding almost the entire Old Testament from its Sunday liturgical cycle. Were we also fearful that the God whom he described as contradictory, capricious, despotic and cruel, the God of Law, could not be reconciled with the God of Love? Certainly not. We know that the grace of God in Christ cannot be grasped without a concurrent reverence for the Law which preceded and defined it. Our lectionary, our entire worship cycle, must clearly reflect that sense of testamental interdependency.

AN ILLUSTRATIVE DIGRESSION

In this regard, I cannot resist a brief digression which calls into question a decision of the Standing Liturgical Commission of the Protestant Episcopal Church. Of the host of changes wrought in our liturgical life by implementation of the 1979 Book of Common Prayer, few appear as ill-conceived as the re-designation of the Feast of the Circumcision of Christ (January 1) as The Holy Name of Our Lord Jesus Christ. What is lost - or at least obscured mightily - in this new title is the very Jewishness of Our Lord, his fleshly participation in the initiatory ordinance of the Mosaic Law. Whatever position one might take in regard to the "Judaizer controversy" between Paul and the Jerusalem Church concerning the necessity of that ordinance for Gentile Christian converts, Jesus' circumcision stands as a fact, a critical symbolic act of continuity between the Testaments. "Jesus" was indeed the name selected for the Holy Child (a common one, and without known prophetic significance), but the primary event on the eighth day of his birth was his circumcision, that which marked him as the consummation of Israel's mission to the world. The new 1979 collect for the re-designated feast day is indeed a lame substitution for the traditional collect which it replaces, and implies a wish on the part of the Commission to "spiritualize" the event in a manner which would do credit to a Christian Scientist.

III - THE JEWS TODAY

I have dearly enjoyed a lifelong association with practicing Jews, and like other Christians am amazed, not only by their survival against all odds, but by their perpetuation of a virile, inventive culture. They produce today, twenty centuries after they were "supplanted" by Christendom, creative men and women in every field out of all proportion to their numbers. Their "protestant" synagogues continue a record of charitable and intellectual achievement which the finest Christian parish is hard-pressed to equal. Martin Luther was certain that the Jews of Europe would flock into the Christian Church once it was properly cleansed, and deeply disappointed when they did not. They remain an enigma today for the Christian apologist. Can it be that God is preserving them precisely because we have not as yet absorbed from our Hebrew roots all the nourishment which he intended to be transferred into his New Israel?

The very existence of Judaism alongside the Church is a challenge and a warning to make certain that the Christian liturgical cycle preserves and re-presents the mighty acts of God which produced the Hebrew phenomenon. We Episcopalians habitually delight in accusing our non-liturgical Protestant brethren of "throwing out the baby with the bath water." Let us take a critical look at our own sins of omission.

IV - THE MONTHS OF BOREDOM

A final factor in the formulation of this proposal is my increasing persuasion, after twenty-seven years of service as the liturgical officer of (consecutively) four congregations, that the Christian Year as presently constituted is a substantial wasteland, a hodgepodge of dates and observances never planned or evaluated for its catechetical or its dramatic efficacy. As we shall attempt to demonstrate in a later sec-

tion, the Liturgical Year was never actually designed. Rather one local custom was gradually tacked onto those of another, local calendars and special dates - some pagan and some of Christian invention - were stitched together, and the opportunity to turn each recurring year into a valuable vehicle for teaching the Faith was never realized. The present shape can be described as haphazard at best, without balance.

One might have expected the sixteenth-century Reformers or their scholar successors to have addressed this problem, but preoccupation with weightier reforms left even Luther, with his omnivorous appetite for detail, unable or unwilling to address much more than the superstitious dangers of particular feasts. The Calvinist tradition soon lost interest in the Liturgical Year altogether. It was this tradition which, notably through reforms to the Anglican Office lectionaries, moved instead in the direction of a yearly cycle of course readings based upon the civil year. As the Offices came to replace the Mass on all but a few Sundays, this pattern became a de facto substitution for the Eucharistic cycle and predominated until the Catholic Revival's triumph in our century.

We Episcopalians have lived through a decade just past which underwent the most tumultuous changes in liturgical patterns of the last 400 years. Our move from use of the Prayer Books of 1549 through 1928 to that of 1979 has plunged us, not into one additional revision of our liturgical heritage, but into a radically new fabrication of worship. We have moved decisively into the Catholic liturgical orbit, although our translation took place at a time when the Roman Church has displayed a greater willingness to be experimental, more open to sweeping change, than at any time since the Council of Trent.

With innovation and experimental creativity the order of the day, one again might have expected that the Liturgical Year would be the object of significant reforms. To date this has not been the case. Save for a few cosmetic alterations, a name change here and there, the dropping of a minor pre-season, the shape of the year remains remarkably unchanged in the 1979 book. Details have been addressed, ornamentations added to the extent that the 1979 book now requires rubrics for the interpretation of other rubrics (!), but none of the revisers has seen fit to address

the matter of its basic structure.

As a consequence we still find the two "pivots" of the year free to wander, the Nativity on a fixed date, the Resurrection on a Sunday governed by the phases of the moon and capable of more than a month's variance.

The "excitement" is still crammed into only five of the available twelve months, stirring parish clergy and choirs to a brief frenzy of liturgical expression, while the majority of the year remains a desert of ritual somnolence. The old everlasting Trinitytide has been renamed and its duration actually extended by one more dreary week. The entire year's cycle still keeps attention riveted solely upon the ministry, death and resurrection of Christ, with no suggestion from the pattern that God did anything prior to Christ significant enough to merit a festival observance or a saint's day.

V - SUMMARY

Although I had been "chipping away" at a doctoral program for several years as a part-time student, it was not until a semester's sabbatical afforded me the leisure of uninterrupted study that I decided to tackle the thorny field of liturgics. I have never presumed to call myself a liturgiologist, and my ministry has not been centered upon liturgical concerns. Although the seminary in which I was prepared for ministry was distinguished by its "high church" correctness, our professor of liturgics was in those days a hospital chaplain in The Bronx who "did" liturgical instruction on the side. When, therefore, my sabbatical began, I "attached" myself to the present (full-time) professor⁴ in that field, disappeared into the dusty section of the library devoted to liturgics, and endeavored to fill in some of the voids in my education.

Approaching my task with the zeal and the biases of an unreconstructed Evangelical, I was probably not as sympathetic toward my sources as a good scholar ought to be. Liturgy, however, affects every churchman every week, and ought not to be left exclusively to the rodents of the sacristy. I regret that my knowledge even now of the modern Hebrew lec-

tionary is that of a neophyte, and that my studies have not included a survey of the major Orthodox lectionaries. I have, however, devoted extensive attention to the current Anglican propers - which are virtually identical to those in use by the Romanists and the Lutherans - and I wish to make what contribution I can within my own communion.

These, then, are the concerns which have given birth to the project at hand:

- I am convinced that Episcopalianism today is poorly equipped to produce Biblically literate churchmen, that this defect cannot be plastered over by sacerdotalism or social activism, and that we must bend our liturgical tradition to the service of catechesis.
- With the current suppression of the "synagogue" service (The Offices) in favor of the "temple" service (The Eucharist), the Old Testament is in particular danger of being submerged as the evangelical foundation for Christian understanding, a loss which can in time empty the Gospel of its power to transform lives. The laity can reasonably be expected to deem essential only that which the Church's public liturgies emphasize, and the obligation for completeness therefore rests heavily upon the liturgical patterns promulgated by Church authority.
- By its fruits the continuing community of Jews challenges the Christian Church to exemplify the full Judeo-Christian heritage. We Gentiles have yet much to learn from those who have suffered and endured.
- A revision of the Church Year, as sweeping and as radical as other modern liturgical revisions, is due. The Church before Constantine possessed a zeal for the Word, the full Word encompassing both Testaments, which had power to convert a hostile empire. Much of that fullness has been obscured by subsequent elaborations of secondary aspects of the Christian story to the virtual exclusion of more significant ones. This tendency to truncate our Story must be overcome through liturgical reform.

ENDNOTES TO SECTION ONE

- 1 The Adult Christian Education Foundation of Madison, Wisconsin, founded in 1960 by The Rev. Harley Swiggum, a pastor of the American Lutheran Church.
- 2 Evelyn Underhill, Worship (New York: Harper & Row, 1936), 208-209. Underhill warns against seeing an absolute contrast between the prophetic (Synagogue) and priestly (Temple) traditions. "In the full religious practice of the devout Jew of New Testament times, both Temple and Synagogue were accepted as the two aspects of one total response to God: as the moral demands of the prophets, and the ritual demands of the Law, were accepted without any sense of incongruity."
- 3 Edward Parsons and Bayard Jones, The American Prayer Book (New York: Charles Scribner's Sons, 1950), 92.
- 4 The Rev. Dr. Thomas Talley, Professor of Liturgics, General Theological Seminary, New York.

THE AUTHOR'S INITIAL VISION

At the conclusion of my sabbatical semester at the General Seminary in the Spring of 1983, research into the Liturgical Year and reflection upon its components had produced the proposed re-ordering of the Year which follows. Along with the apologia written for it, the scheme constituted a starting point for future consideration. Would the idea "sell" back home in California? What assets and liabilities would be discerned once the laity could be persuaded to give it a try?

Because of the radical nature of the proposal as it then stood, an experimental use involving the entire parish on Sunday mornings was out of the question. Although Episcopalianism is notoriously tolerant of many aspects of ecclesiastical and private life, there was no precedent whatever for celebrating the great seasons of Easter or Christmas at any times save those set long before the Reformation. It was unlikely that ecclesiastical permission could have been obtained for such trial use. Furthermore, an entire year would have been required for full implementation, an investment of time and effort beyond my own capabilities in a year when the parish was deeply involved in a two-million-dollar expansion project.

The decision was made therefore to gather a nucleus of informed church members who would covenant with me to gather weekly over an extended period, not only to react to my scheme but to participate in the design and even engage in further research, seeking together for the optimum use of the Liturgical Year.

Fortunately the ideal candidates for such an effort were readily available. Two separate cadres for the Bethel Series had received their complete two-year courses of instruction, one cadre prepared by me and the second by an associate priest who was a most gifted educator. From the cadres my fellow clergymen and I enlisted twenty volunteers who had been grounded in the Bible, all of whom were active and dedicated church-goers and so grounded as well in the Episcopal liturgical tradition.

Copies of my proposal were distributed, and for the first sev-

eral sessions we familiarized ourselves with its content and background. I prepared graphs to illustrate the problems which the proposal was intended to address, not only in regard to the liturgical cycle but to the astronomical year as well.

I refer the reader to the initial proposal for a re-ordering of the Liturgical Year, which is followed by the written reactions to the plan by the clergy with whom I work and who were the first to study it.

**▲ PROPOSED REORDERING
OF THE LITURGICAL YEAR**

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**Completed at the General Theological Seminary
of the Episcopal Church
New York City**

Easter Term 1983

A PROPOSED REORDERING
OF THE LITURGICAL YEAR

203

Sun. of
the Yr.

Commemoration
Wed. of the Week

I: CREATIONTIDE, or Season of Creation

* 1	1 Sun. of Creationtide: THE FEAST OF CREATION	S. John Evangelist
2	2 Sun. of Creationtide: Man the Image of God	All Christian Rulers
3	3 Sun. of Creationtide: The Fall of Man	Fast: All Sinners
4	4 Sun. of Creationtide: The Call of Abraham	The Patriarchs
5	5 Sun. of Creationtide: The Covenant of Faith	The Sons of Israel

II: TORAHTIDE, or Season of the Law

6	1 Sun. of the Law: The Passover	Moses
7	2 Sun. of the Law: The Exodus	Ss. of Pre-Nicea
8	3 Sun. of the Law: The Covenant of Law	Ss. of Post-Nicea - E
9	4 Sun. of the Law: The Promised Land	Ss. of Post-Nicea - W

III: KINGDOMTIDE, or Season of Israel

10	1 Sun. of the Kings: The Judges of Israel	Ss. of Medieval Era - E
11	2 Sun. of the Kings: The Monarchy	Ss. of Medieval Era - W
12	3 Sun. of the Kings: The Temple	Anon. S. of "Hebrews"
13	4 Sun. of the Kings: The Divided Kingdom	David & Solomon

IV: PROPHETTIDE, or Season of the Prophets

14	1 Sun. of the Prophets: The Righteousness of God	Amos
15	2 Sun. of the Prophets: The Promise of Redemption	Hosea
16	3 Sun. of the Prophets: The Humiliation of Israel	Jeremiah
17	4 Sun. of the Prophets: The Reform of Judah	Hezekiah & Josiah
18	5 Sun. of the Prophets: The Humiliation of Judah	Micah
19	6 Sun. of the Prophets: The Captivity	Ezekiel
20	7 Sun. of the Prophets: The Return	Nehemiah & Ezra
21	8 Sun. of the Prophets: The Servant of God	Isaiah
22	9 Sun. of the Prophets: The Wisdom of God	Sages of Israel &
23	10 Sun. of the Prophets: The Fullness of Time	All Philosophers

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V: INCARNATIONTIDE, or Season of The Incarnation

24	1 Sun. of the Incarnation: The Annunciation	Ss. Mary & Joseph
25	2 Sun. of the Incarnation: FEAST OF THE INCARNATION	Holy Innocents
26	3 Sun. of the Incarnation: The Circumcision	S. James of Jerusalem
27	4 Sun. of the Incarnation: The Baptism	S. John Baptist
28	5 Sun. of the Incarnation: The Wilderness	Fast: All Sinners

* Pending possible adoption of a reordered calendar (which see below), it is recommended that this be the first Sunday of the month of July.

Sun. of
the Yr.

Commemoration
Wed. of the Week

VI: EPIPHANYTIDE, or Season of Epiphany

29	1 Sun. of Epiphany:	Call of the Apostles	The Apostles of Christ
30	2 Sun. of Epiphany:	The Healings	All Healers
31	3 Sun. of Epiphany:	The Parables	All Teachers
32	4 Sun. of Epiphany:	The Sermon	Ss. Mark, Matthew & Luke
33	5 Sun. of Epiphany:	The Miracles	The Transfiguration
34	6 Sun. of Epiphany:	The Healings	All Pastors & Artists
35	7 Sun. of Epiphany:	The Parables	Ss. of the British Isles
36	8 Sun. of Epiphany:	The Sermon	The Humanist Ss.
37	9 Sun. of Epiphany:	The Johannine Witness	Ember Day
38	10 Sun. of Epiphany:	The Kingdom of Heaven	Rogation Day

VII: PASSIONTIDE, or Season of the Passion (Lent)

39	1 Sun. of the Passion:	The Entry into Jerusalem	Ss. Mary, Martha, Lazarus
40	2 Sun. of the Passion:	Cleansing of the Temple	All Reformers
41	3 Sun. of the Passion:	Rulers of this World	The Passion of Christ
	(Thursday:	The Supper	
	(Friday:	The Crucifixion)	

VIII: EASTERTIDE (PASCHA), or Season of Easter

42	1 Sun. of Easter:	FEAST OF THE RESURRECTION	Holy Cross
43	2 Sun. of Easter:	The Appearances of Christ	The Emmaus Disciples
44	3 Sun. of Easter:	The Great Commission	All Missionaries
45	4 Sun. of Easter:	The Ascension	S. Michael & All Angels

IX: DISCIPLETIDE, or Season of the Church

46	1 Sun. of the Church:	The Pentecost	Ss. of the 17 Century
47	2 Sun. of the Church:	S. Peter	Ss. of the 18 Century
48	3 Sun. of the Church:	S. Stephen	All Martyrs
49	4 Sun. of the Church:	S. Paul	Ss. Timothy & Barnabas
50	5 Sun. of the Church:	The Gentile Mission	Ss. of the 19 Century
51	6 Sun. of the Church:	The Church Universal	Ss. of This Era
52	7 Sun. of the Church:	Advent of Christ's Kingdom	All Saints

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AN APOLOGIA
FOR THE PROPOSED REORDERING
OF THE LITURGICAL YEAR

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Introduction

When examined alongside its several Prayer Book predecessors produced between 1549 and 1928, the American Prayer Book of 1979 must be acknowledged by even its devoted apologists as far less a revision of them than it is their replacement. It is a substantially new work for what is perceived to be a radically altered modern world. Just as the 1950s gave us the Revised Standard Version of the Scriptures, the last attempt to update its great High Renaissance original, so the 1928 Book of Common Prayer was to be the final revision of the liturgical expression of the Anglican Reformation.

Our present earnest passion for patristic models (our quest for primitive "roots"), the awesome revolution of worship forms within the massive Church of Rome, the demise of Protestant presuppositions among the Anglican clergy, and the need to express our new communitarianism liturgically has led us to this new beginning which now must prove its legitimate right to succession by the quality of sainthood which its habitual use inspires.

With the mold so thoroughly broken, however, the liturgical family of churches must look forward to challenges for change and even more radical discontinuity with the heritage of the past. This writing is intended as one such challenge, a proposal for the reordering of our Christian liturgical year. Since it was the "catholic" wing of the

Anglican Church which expended its energies so unstintingly to achieve this 1979 reconstitution, it would seem only fair that a revived "evangelical" wing of the same communion begin devoting what poor energies it possesses to the supply of ongoing thrusts for change.

Considering the vast array of alterations and elaborations embodied in the 1979 Book, the shape and content of the Church Year has been perhaps the least affected feature of all, a most conservative treatment in the midst of a host of radical redesigns. Save for the elimination of a minor pre-season, some re-numbering and re-labeling, and the addition of commemorative days to accommodate the re-whetting of Catholic tastes, the calendar remains what it had become just after its Reformation pruning.

Inasmuch as the Church Year historically has been justified as a natural vehicle for the timely unfolding of the full Christian message, it is time that as fresh an approach is taken to its reordering as has been taken to most other aspects of our worship. The story of the gradual and uneven evolution of this yearly pattern, adaptation to pagan datings and customs, accommodation to local ecclesiastical interests, the institution of feasts to score theological victories and the almost haphazard filling of calendrical voids, does not lead to scholarly or evangelical confidence that the Church's very best efforts have been spent on this important area of her corporate ordering. Neither the ecumenical councils, the supreme papacy in the West, the Reformation fathers nor the more recent Roman councils appear to have engaged in a serious reevaluation or a quest for a more effective yearly pattern.

In setting forth this brief liturgical proposal, we are asking the Church - and our own Church in particular - to experiment boldly with

new models for the yearly cycle. We have endeavored below to command its several features to the reader, and pray for a most welcome discussion and disputation on the issue of what might constitute a genuinely effective use of Sacred Time.

I. The Broader Dimension.

The proposal's most apparent feature is its new beginning. The first four seasons of the Year are devoted to concentration upon Old Testament themes. How would this differ from the present arrangement? While the current custom of three lessons for the Sunday liturgy would continue, during these first 23 Sundays two of the three lessons would be taken from the Old Testament (or Apocrypha). Beginning on the twenty-fourth Sunday the ratio would be reversed. The Collect of the Day would also be based upon the Old Testament theme. New collects would have to be composed for this purpose.

With the virtual disappearance of Morning Prayer as a normative Sunday liturgy in most Episcopal parishes, we believe that this particular adjustment is critical. Our present eucharistic lectionary might almost be characterized as Marcionite in its effect. Modern Biblical scholars have emphasized the point, as perhaps never before, that the New Testament faith requires and presupposes its Jewish foundation. Episcopalians typically have so little exposure to the Old Testament, and that in particular where the Eucharist has become the exclusive Sunday mode of worship, that their sense of the New Testament message is flawed in the extreme. For a period, the assault of the great German critics upon the Old Testament's credibility was so upsetting

that many churchmen (the Campbellites did it officially) simply shunned the foundation. Today we know only too well that whatever affects the Old affects the New as well, and we are better prepared than our forebears confidently to drive home the gospel truths found in the pre-Incarnation fathers. If the Old Testament is to be preached as any part of the revelation of God in human history, then it must be allowed its own substantial prominence, and that in a concise, chronological and comprehensible manner.

An auxiliary advantage of such a yearly progression from Old to New would be the ecumenical honor done our Jewish brethren and the gaining of them as a liturgical and catechetical resource. Interdependence rather than discontinuity would be the manifest signal of such a shift. The hunger for understandable Biblical exposition which is sweeping all churches today could be satisfied as the Bible again became treated as of one piece.

II. The Mid-Week Commemorations

An underlying assumption of this proposal is that good liturgy must be wedded to effective catechesis. Therefore a mid-week series of commemorations is made part of the organic whole. Where these do not extend or reinforce the theme of the Sunday preceding, they begin a progressive observance of acknowledged saints and heroes of the Christian era. The intention is to provide, in addition to the Sunday catechumenate, a regular mid-week liturgy with study and reflection. Thus we envision an equivalent of the primitive Church's two-year preparation for adult Christian initiation. The recognition ordered for our Old Testament fathers and mothers is long overdue in the Christian calendar.

In our celebration of the traditional saints' days our plan calls for commemoration by categories more often than for individuals. The minister is, by this method, free to select out from year to year those whom he would emphasize. There is no intention here of suppressing individual saints' days on other available dates, only a concern that at this regular mid-week gathering at least all shall receive due attention.

The decision not to provide specific individual dates for all of the original apostles is in part due to the fact that we know so very little about many of them that their celebration becomes an exercise in creative imagination.

III. The Choice of Dates

Traditionally established dates for all events here celebrated have been excluded as determining factors. Our endeavor is not to compress one lifespan into the course of the liturgical year, but rather some thirty-seven centuries. The time-line approach seems wisest.

The establishment of fixed Sundays for such feasts as Incarnation and Resurrection, borrowing from the spirit of the Eastern Church, is in line with the aspirations of modern Catholic liturgiologists as well.¹ It should have a salubrious impact upon the worship life of all congregations, particularly those set in industrial societies where regularity of time commitment has become an imperative.

THE SEASONS

IV. Seasons before Incarnation

In assigning seasons we have attempted to make them an exemplification in general outline of The Creed, from God the Creator to Life Everlasting.

The first two seasons center upon the Pentateuch. Kingdomeide is simply chronological. Prophettide attempts, in its last two weeks, to provide for some mining of the riches of the Wisdom Literature. It seems all too brief, especially if the conscientious presbyter intends to weave in anything of the Greeks, but it is more than we have been assured in the past.

It will be a new experience for most preachers to allow the New Testament lection speak to those of the Old rather than to race thru the Old in order to land as quickly as possible on safe and final ground. A good preacher ought not to be eager to complete the story before it has even begun.

V. Incarnation

As we move into the New Testament, a single week of preparation for the Feast of the Incarnation seems more suited to the event than the present Advent Season of one month. Advent has never succeeded as a true penitential season, and the secular world's festive preparation for Christmas has probably been more perceptive spiritually than that of our Ravenna divines of the V Century.²

The reader will note on the basic proposal that major feast days of critical gospel moment have been transferred to Sundays, for the sake of assured emphasis in the presence of all our people.

The Feast of Circumcision has been reinstated in the place of our Lord's 1979 "naming day," which change was a particularly odious and even gnostic-hearted shying away from a real incarnational transaction (The fact of Jesus' fleshly Jewishness may be a theological problem for the Church in the light of S. Paul's battle with the

Christian Judaizers, but no more so than the fact that Our Lord "became a Baptist before he established the Church." Paradoxes are too important to the Christian faith to be papered over).

This presentation of Incarnationtide is an attempt to give the Marcan understanding of how the Gospel began at least as much importance as those of his two later evangelist-elaborators.

VI. Epiphany

"Epiphanytide" seems an especially suitable name for the season which focuses upon the public ministry, for that surely was the period in which he was made manifest (The Magi, inasmuch as they did not in fact go back home and establish the first foreign mission stations, are not a suitable anchor for the season, and Jesus' baptism by John belongs more logically to the theme of Incarnational purity.

The old use of those many, many Sundays after Trinity to "go back" after Pentecost is over and insert Jesus' kerygma is a chronological anomaly. Here we have used couplets for the major themes of the kerygma, a two-fold cycle of three.

VII. Passiontide

This Passiontide expands the time frame between Palm Sunday and the Crucifixion by one week. The gospel record seems to justify this extension, and there are simply too many crucial aspects of the Passion for containment within the present calendar scheme.

By the same token, a Lenten season of only three weeks' duration seems to us a more effective period for extraordinary devotion than

the present "forty days." It is closer to the primitive church's practice, and can reasonably expect to command the unflagging participation of all believers.

(An option at this point would be to extend Lent to the Wednesday before the 1st Sunday of Paschentide as a continuation of the "Ash Wednesday" tradition).

VIII. Eastertide

Eastertide possesses a glory unique in itself, and we do not advocate that it serve additionally as the preferred time of Christian initiation (Clergy might well heave a sigh of relief at this thought, for they know that only so many things can be done well at one time). Even at Easter there is more of the story to be told and digested, one more season's worth, and we propose the 7th Sunday of the Church as the normative day for baptism, confirmation, reception, etc.

IX. Discipletide

The final Season of the Church is intended to equip the faithful at last for ordination or re-ordination to their several ministries. Once the liturgy's story is fully told, it is time to "launch the eagles." The assumption here is that, given the appropriateness of a universal day of Christian commitment, confirmation in most parishes will be administered by an incumbent presbyter with the aid of some appropriate episcopal symbol. Our liturgiologists could begin work meanwhile on a suitable liturgy for "The Annual Visitation of the Bishop," which might properly include a general reaffirmation of commitment applicable to any time of the year.

X. Fast Days

In addition to the Lenten Season, two days of fasting and prayer, following an ancient custom, have been assigned to the Wednesdays following Sundays 3 and 28. They will be found especially appropriate at these particular points of the neophytes' preparation for commitment.

XI. Ember Day and Rogation Day

We have assigned two days only, and that arbitrarily, in the hope of deliberation by wiser authorities. Focus upon ordination certainly should have its special day retained, as should recognition of our dependence upon the bounty of the earth in these days of ecological crisis. Where to put the latter is always a problem, given the variation in planting and harvest times around the earth. The choice of dates belongs in the hands of provincial authorities.

XII. The Lectionary

Our final proposal addresses the great problem of the Lectionary, particularly that which governs the fifty-two Sundays.

We have already suggested three lessons per Sunday, whether used in the context of the Eucharist or of The Offices, and a ratio of 2 to 1 depending upon the Testament then in primary focus.

It is our further recommendation that the present three-year eucharistic cycle, Years A, B and C, be abandoned. This is particularly urgent in light of the decision to promulgate a two-year lectionary for the Offices. As with Robert Frost's wall, something there is that doesn't like a "waltz" cadence for the Communion alongside a "two-step"

for Morning and Evening Prayer where seldom the twain shall meet.

It is unnatural, lacking in some way the classic cleanness which must be expected of great liturgy. The Church of England's new Alternative Service Book has rightly opted for a simpler system.

We propose, rather, that the Sunday lections be guided and controlled by the Sunday's Theme (Again, the Church of England's 1980 Book has shown us the way).³ Some churchmen will recall that, in the days when Morning Prayer was the Sunday rule rather than the exception (and Episcopal clergy sometimes broke into the ranks of acknowledged preachers), the clergyman of the parish was allowed the liberty to select lessons from an approved list (the rubrics appointed six, and allowed fourteen, choices). Given establishment of the Sunday themes, our ecclesiastical scholars could then establish lectionaries of perhaps four lessons in each of the three categories. These would be interchangeable with the Office lectionary, and the two printed together in future Prayer Books in a single, comprehensible section. The laity would be assured a balanced scriptural diet, and the parish minister would regain some discretionary initiative as he contributed to each year's design.

One problem of the present three-year cycle, which does greater justice to the three Synoptics than before but little for the Fourth Gospel, could be overcome by such a broader method.

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A PROPOSED REORDERING
OF THE CALENDAR

215

Month

* Primus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Secundus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Tertius	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Quartus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Quintus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Sextus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Septimus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Octavus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Nonus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Decimus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Undecimus	S m t w t f s ÷ EASTER (÷ GRACE)**	S m t w t f s
	S m t w t f s	S m t w t f s
Duodecimus	S m t w t f s	S m t w t f s
	S m t w t f s	S m t w t f s
Tredecimus	S m t w t f s	S m t w t f s
(Tertius Dec.)	S m t w t f s	S m t w t f s

* It is recommended that this Calendar begin on June 21 (the Summer Solstice for the Northern Hemisphere) in the Year 2000 A.D.

** The Day of Grace would occur every fourth, or "leap", year.

AN ADAPTATION OF THE
PROPOSED LITURGICAL YEAR
TO THE PROPOSED CALENDAR

216

PRIMUS

- 1 Creationtide
- 2 Creationtide
- 3 Creationtide
- 4 Creationtide

SECUNDUS

- 5 Creationtide
- 1 Law
- 2 Law
- 3 Law

TERTIUS

- 4 Law
- 1 Kings
- 2 Kings
- 3 Kings

QUARTUS

- 4 Kings
- 1 Prophets
- 2 Prophets
- 3 Prophets

QUINTUS

- 4 Prophets
- 5 Prophets
- 6 Prophets
- 7 Prophets

SEXTUS

- 8 Prophets
- 9 Prophets
- 10 Prophets
- 1 Incarnation

SEPTIMUS

- 2 Incarnation
- 3 Incarnation
- 4 Incarnation
- 5 Incarnation

OCTAVUS

- 1 Epiphany
- 2 Epiphany
- 3 Epiphany
- 4 Epiphany

NONUS

- 5 Epiphany
- 6 Epiphany
- 7 Epiphany
- 8 Epiphany

DECIMUS

- 9 Epiphany
- 10 Epiphany
- 1 Passion
- 2 Passion

UNDECIMUS

- 3 Passion + EASTER (+ GRACE)
- * 1 Easter
- 2 Easter
- 3 Easter

DUODECIMUS

- 4 Easter
- 1 Church
- 2 Church
- 3 Church

TREDECIMUS

- 4 Church
- 5 Church
- 6 Church
- 7 Church

* The First Sunday of Eastertide would cease to be the Feast of the Resurrection, and its gospel event would become The Tomb.

AN EXPLANATION
OF THE PROPOSED REORDERING
OF THE SECULAR CALENDAR

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As an addendum we offer for consideration by powers civil and ecclesiastical a reordered Calendar for the Years A.D.

Over the ages, man has looked for his sense of time's passage to the moon as well as to the sun, unaware until many centuries had been numbered that the two celestial bodies constitute incompatible clocks for the earth. We suggest that the moon be honorably retired as an arbiter in all save romance, and that sun time be ceded full control over our measurement of time.

We propose the adoption of a thirteen-month calendar, as shown on the accompanying graph. Of these thirteen months (an unfortunate word, since it refers back to that orb which we have just disestablished), twelve will be identical: each with four weeks of seven days. The 1st, 8th, 15th and 22nd days of each month will always fall on a Sunday; the 2nd, 9th, 16th and 23rd always a Monday, etc. etc.

One month only will have, in addition to its full four weeks of seven days, one extra day to be identified only as EASTER. Once in every four years, that is, in Leap Year, EASTER DAY will be followed by one DAY OF GRACE. Neither will have another name, and both will function outside any week. EASTER DAY will follow the 1st Saturday of the Eleventh Month (Undecimus), and will be followed by the 2nd Sunday of that month (unless there is also a DAY OF GRACE).

The gain for the secular order from such an arrangement will be the ease of calculation and each year's consistency with the year which precedes and follows it.

The gain for the Church would be a significant one symbolically. The great Christian day of days, the Feast of the Resurrection, in which as we believe time is taken up into eternity, would in this calendar occupy a most unique position within the yearly cycle, a day in designation entirely unlike all other days. We would have 52 Sundays, 52 Tuesdays, 52 Fridays, etc., but only one Easter Day.

Does such a proposal fly in the face of the ancient designation of Sunday as the Lord's day? Before dismissing out of hand the notion of an Easter which does not fall on a Sunday, let us recall the era of the Quartodecimans. These faithful Christians of Asia Minor maintained for almost three hundred years that the proper day for the yearly celebration of Easter was the date of the Jewish Passover (14 Nisan).⁴ Nisan 14, like our December 25, might fall on any day of the week.

The Quartodeciman reckoning of Easter, said to derive from S. John, was stoutly defended by two bishops of the Second Century and by the great Ss. Polycarp and Irenaeus.⁵ Thus there is in our primitive Christian tradition ample precedent for the celebration of Easter on a day other than Sunday.

Our proposal for the Sunday which would then follow Easter Day, the First Sunday of Easter, is to make that day a focus upon the discovery of the Tomb in which Jesus' body had been laid. This added Sunday enables the Church to proclaim more fully the event which stands at the heart of the Faith.

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INITIAL CAVEATS FROM MY FELLOW CLERGY

Prior to its imposition upon my volunteer lay cadre, the proposed re-ordering was submitted to the other two clergy on the staff of Our Saviour, Canon Nicholas Kouletsis and Dr. Warren Raasch. Canon Kouletsis had been a charter member of the old Associated Parishes, and his interest in liturgical reform went back to the 1940s. Their written reactions to the proposal were deeply appreciated, and are reproduced here.

I - From Canon Kouletsis

"Read your paper carefully over the weekend. First let me say that I appreciate how well written it is. No problem in understanding precisely what it is you have in mind.

Second: The Calendar and the 3- and 2-year cycles were a problem from the very beginning of the proposed revision, clear back to 1948-49. Typically compromises were made really satisfying noone.

Third: I like your beginning with Creation. Interestingly enough that whole theme was reinstated in our Eucharistic Liturgy in the new prayers of consecration but not in the lectionary. Also some of the O.T. themes you list are at least picked up in a very minor way in these prayers - which almost guarantees that they will not be themes for preaching.

Finally: I really like the paper. It touches on some of my own concerns over the last 30 years that perhaps I had laid aside.

My questions: How do you begin? Where do you begin? It's a big elephant and you don't want to choke with the first bite! With whom do you begin? Catechumens certainly one group. A small well-disciplined control group in the parish (preferably who will keep quiet about the experiment until evaluated).

What and where to begin with in lectionary readings will be a monumental task in itself.

Love, Nick"

II - From Dr. Raasch

"Some instant reactions on reading your "Liturgical Year" paper:

- (1) Obviously the content of the weekly lessons is a crucial factor in the success of your plan. Have you begun selecting them yet?
- (2) How do you plan on introducing it? with the entire congregation, or a select "test" group?
- (3) How will you gather reactions from people?
- (4) I'm still a little confused about the relationship between the N.T. and O.T. readings during those parts of the year in which the O.T. is being emphasized. What criteria are used to select gospel readings?
- (5) Watch out for knee-jerk negativism as people respond to this proposal. It will raise a lot of hackles among Neanderthals, and even more open-minded folk might be threatened. It's really a daring proposal.

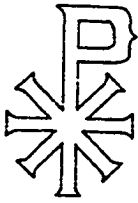
Warren."

ENDNOTES TO SECTION TWO

- 1 Cheslyn Jones (ed.), The Study of Liturgy (New York: Oxford University Press, 1978). 418f.
See also John Gunstone, "Contemporary Problems of Liturgical Time" in Wiebe Vos and Geoffrey Wainwright (ed), Liturgical Time (Rotterdam: 1982).
- 2 See "The Rhythms of Contemporary Life" in Wiebe Vos and Geoffrey Wainwright, above, 75f.
- 3 The Alternative Service Book 1980 (London: Cambridge University Press, 1980). The Propers (Pp. 397-978) for each stated day begin with a single sentence of Scripture which establishes a theme for that day.
- 4 Adolf Adam, The Liturgical Year (New York: Pueblo Press, 1981), 58-9.
- 5 F.L. Cross (ed.), Oxford Dictionary of the Christian Church (London: Oxford University Press, 1958).

LOOKING FOR HELP

The following pages contain the letter which was mailed to all prospective recruits for the cadre, a facsimile of the postcard included for their reply, and a listing of the cadre activities throughout the Spring of 1984.



EPISCOPAL
Church of Our Saviour

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535 WEST ROSES ROAD • SAN GABRIEL, CALIFORNIA 91775 • 213/282-5147

November 29, 1983

TO: Graduates of the Bethel Cadres:

I am writing to ask you for some very personal help, involving a seven-session commitment of your time in early 1984.

As you may know, I am in the last year of my Doctoral Program at Claremont Seminary. My thesis project is at hand, and I must test out the preliminary draft on a select group of my own people, a group with significant background in Biblical study and Episcopal worship traditions. That is you, Bethel Cadre graduates.

My general field is liturgics (worship patterns), and my specific goal is a proposal to redesign the Church Year. My intention is to make the weekly cycle more effective, especially for newcomers to Christianity, by starting from the Biblical beginning and working clear to the end each year. I propose, for example, that the Church Year begin with a season I have named "Creationtide", based upon the Old Testament's Book of Genesis, rather than jumping right into the New Testament as we do now with the season called "Advent".

There is, of course, much more to it than that, and I need you to challenge, refine and add to the work which I have done. Before I can present a defensible thesis to the seminary faculty, I need your participation.

This what I propose that we do together:

- Meet each Thursday evening from January 5 through February 17, 1984 (the dates are certainly negotiable, to be decided upon as a group).
- Review the present Church Year and its historical origins (I believe that you'll be surprised to learn how some of the seasons came about).
- React to each detail of my (admittedly radical) proposed revision.
- Help select actual Bible texts for each Sunday's proposed theme.
- Try at least a little exploration of ways in which we could express ceremonially the major Old Testament (Jewish) themes. (This would be the most recreational part of the project.)

Dean Jon Olson of Bloy House and my faculty advisor at Claremont has agreed to participate with us in some of the sessions. He is an erudite churchman, rich with humor and provocative views on modern church life. You will enjoy him, I assure you.



FOUNDED 1867

Bethel Cadre Graduates
November 29, 1983
Page Two

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This is my earnest request. It remains now to determine who is free to participate and whether the dates I have selected are agreeable. If you will be good enough to fill out the enclosed card and return it to me at your early convenience, I shall be most grateful. Once the replies are in, I shall call a ten-minute gathering after a Sunday service to agree on our timing and to distribute copies of my project.

I thank you for all your labor in Bethel, and for considering this additional work of mercy.

Donald S. Miller
Rector

DSM:q
Enclosure

John and Nancy Ballance
Roger and Sandy Barnard
Bettie Brown
Irene Choi
Steve and Karen Cranston
Dorris Dann
Jean Driver
Dottie Ferral
Mike and Sybil Frost
Robert Hill
David and Julie Hixon

Diane Kissam
Carolyn Merkel
Elizabeth Raasch
Eric Remelmeyer
Ken Ryder
Kit Shenk
Marge VanDeventer
David and Peggy Thomas
Lisa Wrigley
Henry Zahner
Bill and Linda Melson

Dear Rector,

I am ____ am not ____ able to join in your
thesis project.

Your proposed dates are agreeable ____.

Those Thursday evenings don't work for me,
but I could join if we selected

Signed _____

A SUMMARY
OF THE GATHERINGS AND ACTIVITIES OF THE CADRE

1. An overview by the Rector of the Liturgical Year presently in use by churches of the Anglican Communion, and the problems which its use entails.
2. Lectures covering the history of the evolution of that Liturgical Year within Christendom, especially in the Western Church.
3. Introduction of the Rector's proposed re-ordering of the Church Year and review of his apologia.
4. The formation of working committees:
 - A research committee to report on the contemporary Jewish calendar and liturgical practices, through personal interviews with clergy and lay leaders of the Jewish community and through research.
 - A research committee to begin comparisons of the lections for the Liturgical Year found in the American Prayer Book of 1928, the Prayer Book of 1979, and the Alternative Services Book (Church of England) of 1980.
 - A worship committee to develop for possible parish use a liturgical expression of our Hebrew heritage.
5. Reports of the various working committees as the results of their work became available.
6. A lecture by The Very Rev. Jon Olson, Dean of Bloy House, Claremont, on the significance of the Church Year and the probable influence upon it of the "Judaizer" controversy within the primitive Church.
7. Oral responses by the cadre to the Rector's proposal, copies of which had been distributed for detailed study and criticism.
8. Questionnaire responses by the cadre to the Rector's proposal, made by those cadre members not charged with special assignments.
9. Participation in a trial "Exodus Liturgy" prepared by the Rector.
10. Preparation of an expanded "Exodus Liturgy" and its presentation to over two hundred members of the parish.
11. Final evaluation and preparation for an annual liturgy.

BACKGROUND EDUCATION FOR THE CADRE

The next step in the process was to lay before the volunteers a succinct history of the evolution of the Christian Year, as I had learned it both during my sabbatical and from a class in Liturgical History taught at the School of Theology, Claremont, by Dr. Jane Dempsey Douglass.

The lectures designed to expose that history, or at least its salient points, constitute the next section of this project.

Inevitably any consideration of a calendar, whether for liturgical purposes or for purely secular ones, will call to the attention of one's students the knotty conflict between "sun time" and "moon time." As the life of the cadre developed, much more of our time together was devoted to this root issue than I had anticipated. As will appear in my concluding redaction, I decided at length to "go all the way," and propose, not only a re-ordering of the liturgical cycle, but of the secular calendar as well. In terms of realpolitik, I am of the opinion that if the civil order were moved to begin the process of re-designing the shape of its year it would be easier to move the churches to consider a serious revision of the liturgical calendar. This would hardly be the first time in Christian history that the secular arm preceded the ecclesiastical in moving toward reform.

I refer the reader to the historical synopsis. It is a conflation of the following primary sources:

Gregory Dix, The Shape of the Liturgy, Pp. 303-396, 613-734.

Cheslyn Jones (ed.) The Study of Liturgy, Pp. 403-419.

Adolf Adam, The Liturgical Year, Pp. 35-154.

Jane Dempsey Douglas, Unpublished lectures in the History of Liturgy, School of Theology, Claremont.

A SYNOPSIS:
HISTORICAL EVOLUTION OF THE CHURCH YEAR

Introduction:

In the apostolic generation which followed immediately upon the ministry of Christ and the formation of the New Testament, there existed no yearly cycle of teaching or of liturgical celebration. Christians anticipated an imminent end to the world and an absorption into timelessness with the return of Christ to earth. Only toward the end of the New Testament era (exemplified in the Gospel of John, 90-100 AD?) came the perception that the Church might continue its earthly ministry indefinitely. The desirability of a yearly cycle for the Church stemmed from that dawning realization.

SUNDAY WORSHIP (c. 35 AD):

A weekly cycle for worship by the gathered Christian community appears to have begun at once. As Jews, the believers continued to participate in the Sabbath observances of the synagogue until their preaching of the resurrection led to their expulsion from those congregations. Even prior to that expulsion, they added First Day observances, in commemorating the day on which Christ's resurrection occurred. By 100 AD Sunday had entirely superseded the Sabbath as the day of Christian worship despite the resistance of a strong "Judaizing" party within the Church (An exception to this general transition would be the celebration of Easter every 14 Nisan, regardless of the day of the week, by the Quartodecimans of Asia Minor - See below).

EASTER AS A SPECIAL SUNDAY (Early, at least by II Cent. AD):

At some point the Church began to adapt its worship life to the apparent decision of God to delay the end of the world. This adaptation first appears in the form of a special celebration of the anniversary

Sunday of the Resurrection and as a Christian adaptation of the annual Jewish feast of Passover. Because of Jewish precedent the choice of Sundays continued to be based upon the lunar calendar. Easter is the only feast of the Christian Year which can plausibly claim to date from apostolic times.

Those churches holding more firmly to their Jewish roots in Asia Minor began the celebration of Easter on the actual date of the Resurrection, 14 Nisan, not on the following Sunday. This variation was tolerated within the Church for three centuries, although Pope Victor (c. 200 AD) forbade the practise when involving himself in the "Quartodeciman Controversy." By the V Century the Sunday custom prevailed throughout Christendom.

In this same early period the development of Christian parallels to Jewish and then to pagan festival days began in local churches and spread to neighboring ones.

THE PROBLEM BEHIND THE PROBLEM OF ADAPTATION (Ancient):

For any religious body in the process of developing a yearly cycle of commemorations, the same problem exists, an attempted resolution of the disparity between days (Sunday, Wednesday, Friday, etc.) and dates (April 1, July 22, etc.). Days are based upon the phases of the moon (roughly), dates upon the earth's circuit around the sun. The ancient Babylonians attempted to reconcile the two measurements (unsuccessfully), the Jews followed their example, and the Christian Church followed the Jews.

The Creator did not, in his ineffable wisdom, ordain that the two rotations should be coordinated, however convenient such an arrangement might have been to Earth's calendar-keepers. Instead:

- The (solar) year = 365 days, 5 hours, 48 minutes, 45.51 seconds.
- The (lunar) month = 29 days, 12 hours, 44 minutes, 2.8 seconds.
- A year (sun time) therefore = 52.18 weeks (moon time).

Had 14 Nisan been selected as the day on which Christians celebrate Easter, the Church would be operating primarily on sun time. In-

stead it opted to celebrate Easter on the Sunday after the first full moon on or after the spring equinox (March 21), and is therefore operating on moon time.

Any religious body which then develops its cycle to include both sun time feasts (as December 25 for Christmas) and moon time (as Easter, falling anywhere from March 22 to April 25) is going to have to suffer the consequences of unrelieved irregularity. The present Hebrew calendar, even more convoluted than the Julian or the later Gregorian, must add an extra Month of Adar every few years simply to catch up to the sun.

This is a special problem, unresolved to the present. Various solutions have been proposed in modern times, and our project will advocate one such solution as an addendum, directed as much to the secular community as to the churches.

FAST DAYS (Early, by II Cent. AD):

The Church early decided to retain the Jewish custom of two fast days per week, abstaining from solid foods, although they switched from Monday and Thursday to Wednesday and Friday, apparently to manifest their independence. Symbolic significance for these choices was added later. In the Western Church the Wednesday fast gradually disappeared.

EVENING VIGILS (Early, by IV Cent. AD):

Again following the Jewish precedent of reckoning a day as beginning at dusk on "the day before," a special Easter vigil service developed and was commonly employed for baptisms and ordinations. Other feast-day vigils came later.

HOLY WEEK (220 AD and following):

After the Easter vigil had become widespread, the Friday fast day of that week slowly acquired its special importance. By the time of Hippolytus (c. 230 AD) the norm for that week was not one but two fast days, then later six days (Didaskalia Apostolorum, III Cent. AD). Up to

that period the entire "Paschal event" was celebrated on Easter Day, comprehending Christ's passion, death, resurrection and ascension. At some point the liturgical elaborationists began to "spread out" the Easter mystery into a series of separate, chronologically-conceived commemorations.¹

CONSTANTINE'S SABBATH (313 AD and following):

With the conversion of the Roman Emperor Constantine and the nominal Christianization of the Empire, great liturgical elaborations were rapidly developed, as seemed to befit a religion enjoying imperial status, spreading from one congregation or district to others, slowly gaining the authority of custom and then eventually of canon law, either in the Western Church or the Eastern, sometimes in both. One contribution of Constantine (erroneously laid in our day to the much-maligned Victorians) was to ordain the Christian Sunday as a day of rest, thus wedding the Christian First Day traditions to those of the Jewish Sabbath.

THE EVOLUTION OF A 'HOLY GEOGRAPHY':

CYRIL OF JERUSALEM and the PILGRIMAGES (380 AD and following):

As Christianity became popular and widespread, those who could afford pilgrimages to the Holy Land grew in number and spread the news of whatever customs they observed in use there to their home churches when they returned. As Bishop of Jerusalem, Cyril (349-386 AD) developed liturgies utilizing the various sites of purported historical significance within his diocese, providing suitable dates for their observance. Cyril represented a trend toward liturgy as chronological re-enactment, and a wealthy pilgrim by the name of Egeria enthusiastically promoted Cyril's ceremonial enrichments throughout the Empire.²

Cyril's PALM SUNDAY procession from the Mount of Olives into the City of Jerusalem had been adopted in Spain by the V Century, in Gaul by the VI, and was finally canonized as a liturgy of Rome in the

XII. By the time of the Middle Ages the elaborated procession included sacred relics, a consecrated host and a wheeled ass.

It is probable that Cyril also contributed MAUNDY THURSDAY to the annual cycle, as well as the GOOD FRIDAY Veneration of the Cross. As purported fragments of the original cross were imported by various major churches, this liturgy also followed, adopted by Rome by the VIII Century. Historians note that the Church in Rome was essentially conservative in liturgical matters and was never the first to implement these liturgical innovations. HOLY SATURDAY as a day of total fast, concluding with baptisms and the lighting of the Paschal candle (an adaptation of the Jewish lamp blessing on Sabbath eve) may have begun in Jerusalem even before Cyril. In Jerusalem the fire was carried from the Holy Sepulchre into the church to begin the Saturday night-long vigil.

PENTECOST (Early, by IV Cent. AD):

"Pentecost" has had two meanings for the Church. From Apostolic times this period of fifty days after the Jewish Passover was a season beginning with Easter and concluding on the "Day of Pentecost" when, according to the chronology of the Book of Acts, the Holy Ghost descended upon the believers. As Easter Sunday became the Christian successor to the Jewish Passover, so Pentecost Sunday evolved as the successor of the Jewish Thanksgiving Day. The fifty days developed as a season of rejoicing, without fasting and without any liturgical kneeling in penitence. Whereas the Ascension of Christ had formerly been commemorated as part of the Easter Day liturgy (following the chronology of the Third and Fourth Gospels) or on the fiftieth day of Pentecost (following the Book of Acts?), sometime after 350 AD it began to be treated as an historical event, commemorated on the fortieth day, with the Gift of the Spirit reserved for celebration on the fiftieth.

The Sunday after Pentecost became, in the East, a feast of All Saints. In the West (in the Middle Ages, but not officially until 1334 AD) it became Trinity Sunday. Arian Christianity had been especial-

ly effective as a missionary effort among the barbarians in the West, and this doctrinal feast was seen as a way of combatting the Arian heresy.

LENT (first citation 325 AD):

This season evolved as a pre-holiday fast and as a period of preparation of converts for baptism, either before Easter or before Epiphany (which see below). Its length varied greatly from time to time and from place to place. In Rome in the late 400s an earlier three-week fast before Easter was extended to six weeks. The very earliest custom, as stated earlier, was a fast of two or three days. Lent's eventual lengthening to forty days was evidently suggested by the Hebrew mystique surrounding that number and by the forty-day fasts of Moses, Elijah and of Christ himself. Since some churches excluded Sundays and some Saturdays as well from the count, the length of Lent continued to vary even after forty days had become the accepted duration. Thus in the West Lent today begins on a Wednesday (ASH WEDNESDAY) and in the East on a Monday. The use of this period of approximately six weeks has also undergone great change. During the Church's great era of expansion following Constantine, it was employed primarily as a training time for catechumens and featured disciplines for their spiritual formation. As the institution of the catechumenate atrophied, the aspect of baptismal preparation declined. The penitential character was then emphasized, especially after 900 AD, and was applied to all the faithful.

EPIPHANY / CHRISTMAS (Epiphany IV Cent. AD? ; Christmas late IV Cent. AD):

Both feasts were part of the liturgical expansion of the Church in the post-Constantine era. They have roots both in Judaism and in paganism. The Jewish Feast of Tabernacles included an all-night vigil, lighting of fires and a procession of lights. This probably furnished the ritual ingredients of the Christian feasts. In addition, the pagans celebrated the winter solstice of the sun on (by Western reckoning)

December 25 or on (by Eastern reckoning) January 6. In 274 AD the (non-Christian) Empire had fixed December 25 as the Birthday of the Sun. Following the conversion of Constantine, by 336 AD, December 25 was set in Rome as the date for the birth feast of Christ, and Constantine himself encouraged the Church to adopt various features of the old sun worship. Thus Christmas originated in Rome, which had no Epiphany feast until the 400s.

In the East, January 6 had been observed as the day of the virgin birth of Dionysus and of legends of epiphanies in which gods had made themselves known to men. It is the older of the two feasts, celebrating jointly Christ's birth, his baptism and his first miracle at the Cana wedding. In Jerusalem however, in the days of Cyril, it was restricted to a commemoration of the birth. Then the designation of Christmas Day as the Feast of the Nativity spread to the West, then to the East, reaching Constantinople by 380 AD.

Thus a single festival developed in two separate ways in East and West. Gradually the two were conflated. In the West Christmas was established as the day of the birth only, and Epiphany was accepted into the Western calendar as a commemoration of the visit of the Wise Men. In the East Christmas became the feast of both Christ's birth and the Magis' visit while Epiphany celebrated Christ's baptism.

ADVENT (West only, late IV Cent. AD):

Advent probably originated in Gaul and then spread to Rome. Christmas / Epiphany as a celebration of Christ's human birth by a Virgin had become most popular in the 300s as a means of combatting the heresy of Arianism, and it seemed appropriate that Christmas should acquire the dignity of a season of preparation just as Easter had done with Lent. In Spain (by 380 AD) there was a three-week season before Epiphany, and in the next two centuries the season was lengthened to forty days, calculated backward from Christmas.

The Church at Rome at first observed one fast day before Christmas, then slowly increased this to a season of four weeks, then of six,

finally introducing a penitential character to the period. After the late 600s the theme of the Second Coming was chosen for the Advent readings, white vestments were suppressed, and the season came more and more to resemble Lent.

SAINTS' DAYS

The history of the emergence of Saints' Days is a most specialized one, a complex subject whose full treatment lies outside the scope of our project.

The origins of the multitude of saints' days and traditional dates assigned to them varied greatly, some dates chosen simply because a new building dedicated to a favorite saint was consecrated on that day. The earliest records indicate a host of saints' days, collectively known as the "Companions of Christ," celebrated right after Christmas: December 26 for Stephen, December 27 for James and John, December 28 for Peter and Paul. January 1 began as the Feast of St. Basil, later became the Feast of Christ's Circumcision, and that commemoration was accepted by Rome in the 800s.

The choice of June 24 for the Nativity of John Baptist depended partly upon the choice of December 25 as Christ's birthday and partly upon the need to combat a pagan rite of the summer solstice on that day.

The calendar of saints for the Western Church, both before and after the Reformation, has undergone repeated revisions. Cults of the martyrs and of Mary have made their own considerable contributions to the calendar as well. Martyrs' "birthdays" refer to the days on which they were killed, days therefore of their birth into paradise.

THE REFORMATION (XVI Cent. AD):

Martin Luther, first major exponent of reform within the Christian Church of the West, was loath to introduce any considerable liturgical changes and largely avoided dealing with the Liturgical Year. He became progressively reticent about Saints' Days because of the superstitions

and exploitations associated with them, and the Augsburg Confession forbade the veneration of saints. Under his leadership the Evangelical calendar discarded the Annunciation, Purification, Visitation, S. John Baptist, S. Michael, and Mary Magdalene. Little attention was given to the overall shape of the Liturgical Year due to the Reformers' preoccupation with the imperative to focus the attention of all worshippers upon the events of Christ's ministry.

John Calvin, far more daring than Luther, nonetheless restricted his liturgical reforms in regard to the Calendar to an attack upon the man-made canonization of saints. He held the invocation of saints to be unscriptural and blasphemous inasmuch as they threatened the status of Christ as the sole mediator between God and man. The Liturgical Year fell into virtual disuse in the Calvinist Churches, in deference to a Sunday course reading of the entire Scriptures, following the civil calendar, along with preaching which followed this progression. The Puritan party even managed for a time to suppress the observance of Christmas as more fit for pagans than for sober apostles of Christ.

THE ENGLISH CHURCH

The two Prayer Books of the reign of Edward VI (1549 and 1552) reduced the number of Saints' Days to twenty-four, limiting their selection to persons whose sanctity was based upon the testimony of Scripture. The Book of 1662 added sixty, but without special commemorations.

A parliamentary act of 1859 eliminated the Saints' Days of King Charles the Martyr, the Birth and Restoration of Charles II, and a commemoration day of deliverance from the Papist Conspiracy.

In this century the various Anglican bodies have added days of commemoration for various post-Biblical Christian figures, among them distinguished Anglicans of their own histories. Sundays after Trinity have returned to their designation of Sundays after Pentecost, and a number of the days expunged by the Anglican Reformers have gained reinstatement. The Pre-Lenten Season has been eliminated. Otherwise, little has changed from the early Middle Ages.

The following four-page summary of this historical survey of the Liturgical Year was prepared and distributed to the members of the cadre, so that they could reflect at their leisure upon its significance and begin asking themselves what changes they could themselves envision.

Our Saviour, San Gabriel
Donald Miller & Bethel Cadre

SYNOPSIS of SESSION ONE
"Historical Evolution of the Church Year"

Intro: Apostolic generation, New Testament era had no yearly cycle of teaching or celebration. Anticipated an imminent end to time. Only toward end of N.T. era (John) came perception that Church would continue indefinitely, so a cycle desirable.

SUNDAY WORSHIP: Weekly cycle for community worship began at once.
(35 A.D.) As Jews, continued synagogue Sabbath observances until expelled. As Christians added First Day observances commemorating the day on which Christ's resurrection occurred. By 100 AD Sunday had completely superseded the Sabbath despite resistance of the "Judaizing" party within the Church.

EASTER AS A Church begins to adapt to the apparent continuation by
SPECIAL SUNDAY: God of the annual cycle, honored the anniversary Sunday
(Early, by II C.) in particular. Also the Christian adaptation of the annual Jewish Passover feast each spring. Development of Christian parallels to Jewish and then pagan festivals begins.

THE PROBLEM OF Those Churches closer to their Jewish roots (Asia Minor)
EASTER'S PROPER began celebration of Easter on the actual date of the
DATE: resurrection (14 Nisan), not the following Sunday.
(Early. Died "Quartodeciman Controversy." Forbidden by Pope Victor
out V Cent.) (c.200 AD), resisted, the Sunday custom prevailed everywhere by 400s AD.

THE PROBLEM For any religious body developing a yearly cycle, the
BEHIND THE same problem exists. Days (Sun, Mon, Tue, etc) versus
PROBLEM: dates (April 1, 5, 20, etc). Days are based upon the
(Ancient) moon's phases, dates upon the earth's circuit around the sun. The ancient Babylonians tried to reconcile the two measurements (unsuccessfully), Jews followed in similar fashion, Christians followed Jews. Sun and Moon cycles do not match:
Year = 365 days, 5 hrs, 48', 45.51". Lunar month = 29 days, 12 hrs, 44', 2.8". A year (sun time) = 52.18 weeks (moon time).
14 Nisan for Easter is sun time; the Sunday after the first full moon on or after the spring equinox for Easter is moon time. A religious body which develops holy days mixing sun time (as Dec. 25 as Christmas) and moon time (as Easter, falling anywhere from March 22 to April 25) is inviting constant irregularity, if not chaos. Unresolved to the present.

FAST DAYS Church followed Jewish practice of two fast days per
(Early, by II C.) week, switching them from Mon. and Thur. to Wed. and Fri. Symbolic commemorative significance for these days was added later. Later the Wed. fast died out in the Western Church.

EVENING VIGILS Again following Jewish custom of reckoning a day as
(Early, by IV C.) beginning at dusk on "the day before", a special Easter vigil service developed, commonly for baptisms and ordinations. Other feast vigils came later.

HOLY WEEK After the Easter vigil had become common, the Friday fast
(220 f.) day of that week slowly acquired its special importance.
By Hippolytus' time (c.230) the norm was two fast days,
then six days (Didaskalia). Earlier Easter was a celebration of the
entire "Paschal event", Christ's passion, death, resurrection and ascen-
sion. At some point the liturgical planners began to "spread out" the
Easter mystery into a series of separate, chronological commemorations.

CONSTANTINE'S With the conversion of the Roman Emperor Constantine
SABBATH and the nominal Christianization of the Empire, great
(313 F.) liturgical elaborations began to develop, first in
one congregation or district, then to others, slowly
gaining the authority of custom and eventually of canon law, either
in the Western Church or the Eastern, or in both. One contribution of
Constantine was to ordain the Christian Sunday as a day of rest, thus
combining the Christian Easter customs with the Jewish Sabbath customs.

PILGRIMMAGES As Christianity became popular and widespread, those
AND CYRIL OF who could afford pilgrimages to the Holy Land grew
JERUSALEM in number, and spread news of what customs they found
(380 f.) there to their home churches. As Bishop of Jerusalem
(349-386 AD), Cyril developed liturgies for various
sites of purported historical significance within his diocese and dates
for their observance. Chronological re-enactments. (Egeria the pilgrim).
Cyril's PALM SUNDAY procession from the Mt. of Olives into the City of
Jerusalem spread to Spain (400's), to Gaul (600's), finally accepted
into Rome's liturgies (1100's). By the Middle Ages the procession was
elaborated: relics, consecrated host, wheeled ass, etc.
Cyril probably also contributed MAUNDY THURSDAY to the annual cycle,
also the GOOD FRIDAY Veneration of the Cross. As fragments of the
"true cross" were imported by various churches, this liturgy followed,
adopted by Rome by the 700's. Note that the Church in Rome was essen-
tially conservative in nature, and was not the first to implement these
liturgical innovations. HOLY SATURDAY as a day of total fast concluding
with baptisms and the lighting of the Paschal candle (an adaptation of
the Jewish lamp-blessing on Sabbath eve) may have begun even before
Cyril. In Jerusalem the fire was carried from the Holy Sepulchre
into the church to begin the Saturday all-night vigil.

PENTECOST "Pentecost" has had two meanings for the Church.
(Early, by IV C.) From Apostolic times this 50 days after the Jewish
Passover was a season beginning on Easter and con-
cluding on the "Day of Pentecost" when, according to the chronology of
"Acts", the Holy Ghost descended upon the believers. As Easter is the
Christian successor to Passover, so Pentecost Day is the successor to
the Jewish Thanksgiving Day. The season developed as a season of
rejoicing, without fasting and without liturgical kneeling in penitence.
Whereas Ascension was originally commemorated on Easter Day (following
Luke and John) or on the 50th Day (following ? Acts), sometime after
350 AD it began to be treated as an historical event, commemorated on
the 40th Day, with the gift of the Spirit reserved for the 50th.

The Sunday after Pentecost became, in the East, a feast of All Saints.
In the West (Middle Ages, officially 1334 AD) it became Trinity Sunday.

LENT
 (first citation:
 325 AD)

This season evolved as a pre-holiday fast and as a period of preparation of converts for baptism, either before Easter or before Epiphany. Its length has varied greatly from time to time and place to place. In Rome in the late 400's an earlier three-week fast before Easter was extended to six weeks. The very earliest custom, as we have stated earlier, was for a fast of two or three days. Its eventual lengthening to 40 days was evidently suggested by the Hebrew fondness for that number and by the 40 day fasts of Moses, Elijah and of Christ himself. Since some churches excluded Sundays and some Saturdays from the count, the length of Lent continued to vary even after 40 days had become the accepted norm. Thus in the West Lent begins on a Wednesday (ASH WEDNESDAY) and in the East on a Monday. The use of this c. six-week period has also undergone great change. During the church's great expansion following Constantine it was employed primarily as a training time for catechumens and featured disciplines for their spiritual development. As the catechumenate atrophied, the aspect of baptismal preparation declined. The penitential character was emphasized, especially after 900 AD, for all the faithful.

EPIPHANY /
CHRISTMAS
 (? Epip. older,
 IV C.; Xmas
 late IV C.)

Both feasts were part of the liturgical development of the Church's post-Constantine era. They have roots both in Judaism and in paganism. The Jewish Feast of Tabernacles included an all-night vigil, lighting of fires and a procession of lights. This probably determined the ritual of the Christian feasts. In addition, the pagans celebrated the winter solstice of the sun on (by Western reckoning) Dec. 25 or (by Eastern reckoning) Jan. 6. In 274 AD the (non-Christian) empire had fixed Dec. 25 as the Birthday of the Sun. Following Constantine's conversion, by 336, Dec. 25 was set in Rome as the Christmas feast, and Constantine himself encouraged the Church to adopt various features of the old sun worship. Thus Christmas originated in Rome, which had no Epiphany feast until the 400's.

In the East, Jan. 6 had been observed as the day of the virgin birth of Dionysus and of legends of epiphanies in which gods had made themselves known to men. It is the older feast, celebrating Christ's birth, his baptism and his first miracle at Cana. In Jerusalem in the days of Cyril, however, it was kept only as Christ's day of birth. Then Christmas Day as the nativity spread from the West to the East, reaching Constantinople by 380 AD.

Thus a single feastival developed in two separate ways, East and West. Gradually the two were reconciled. In the West Christmas was set as the day of the birth only, and Epiphany was accepted into the calendar as a commemoration of the Wise Men's visit. In the East Christmas became the feast of the birth and of the Magi while Epiphany celebrated Christ's baptism.

ADVENT
 (West only,
 late IV C.)

Advent probably developed in Gaul and then spread to Rome. Christmas/Epiphany as a celebration of Christ's human birth by a Virgin had become most popular in the 300's as a means of combatting the Arian heresy, and it seemed appropriate that Christmas should acquire a season of preparation in its honor as Easter had done with Lent. In Spain by 380 there was a three-week season before Epiphany, and in the next two centuries the season was lengthened to 40 days, calculated backward from Christmas.

Rome at first had one fast day before Christmas, growing slowly to four weeks, then six, and acquiring a penitential character.

After the late 600's the theme of the Second Coming was adopted for the Advent readings, white vestments were suppressed, and the season came more and more to resemble Lent.

SAINTS' DAYS This is a specialized, complex subject which we shall treat with great brevity. The origins and traditional dates vary greatly, some dates chosen simply because a new building dedicated to a favorite saint was consecrated on that day. The earliest records indicate a host of saints' days, the "Companions of Christ", celebrated right after Christmas (Dec. 26 for Stephen, Dec. 27 for James and John, Dec. 28 for Peter and Paul). Jan. 1 began as the feast of St. Basil, later as the feast of Christ's circumcision, accepted by Rome in the 800's. The choice of June 24 for the nativity of John Baptist depends partly upon the choice of December 25 as Christ's birthday and partly upon the need to combat a pagan rite of the summer solstice on that date.

The calendar of saints for the Western Church, both before and after the Reformation, has undergone major revisions. Cults of the martyrs and of Mary have made their own massive contributions to the calendar as well.

#

ENDNOTES TO SECTION FOUR

- 1 It was not until after 350 AD that the Ascension was commemorated as a discrete event on the fortieth day and the gift of the Spirit on the fiftieth. See Cheslyn Jones (ed.) The Study of Liturgy (New York: Oxford University Press, 1978) 411.
- 2 Gregory Dix, The Shape of the Liturgy (London: Dacre Press, 1945) 347-360.

FURTHER BACKGROUND

AN INTRODUCTION TO HEBREW LITURGY

Because the proposal placed such a renewed emphasis upon our pre-Christian liturgical heritage, the cadre decided that it needed some basic exposure to modern Jewish liturgy. Copies of the Hebrew Calendar were obtained, the first a 1984-85 wall calendar from a savings and loan association (which one rabbi confessed to me was his regular source for his weekly propers) and then a more definitive one from the Encyclopedia Judaica.¹ Friendly neighboring rabbis and active Jewish laity furnished basic information regarding current practices and varieties of emphases within the Jewish community.²

In recent years the Church of Our Saviour has experimented, as have many parishes, with a liturgical variation of the Jewish Passover meal on Maundy Thursdays, one generally held in the parish hall rather than in the church proper, and endeavoring to incorporate within it a Christian celebration of the Lord's Supper.³

The members of the cadre reflected upon this practice and agreed with the rector (and our diocesan bishop, Robert C. Rusack) that the combination simply does not achieve its aim. There are too many disparate elements vying for expression to be contained in a single liturgy. The Jewish Passover meal, the rhetorical questions asked and the detailed symbolism of the foods displayed, even the lections, do not mesh with the mood and the message of Maundy Thursday in Holy Week. Jesus' final supper with his followers was a most particular Passover meal - if in fact it was Passover that fateful night - with events and admonitions which demand to be made the sole focus in a Christian commemoration. Maundy Thursday is not a proper time for looking back upon the Exodus, however precious and significant that deliverance was, but forward to the culmination of the Passion.

These considerations would not apply to a separate Exodus liturgy at a more suitable time, of course, and in reviewing the Hebrew custom the cadre and I hoped to discover another way to celebrate the great

Exodus event. And so we plunged into our survey.

THE FOUR TYPES OF CEREMONIES

It is the cornerstone of Jewish belief that God created the world and continues to be interested in it. Jewish ceremonial is an acknowledgement of his continued interaction with his people. It consists of (1) Nature / Pilgrim feasts; (2) High holidays; (3) Minor holidays; and, at the heart of Judaism, (4) the Home rituals.³

I - NATURE / PILGRIM FESTIVALS: PASSOVER

The chief feast in this category is Passover (15-22 Nisan). Originally a pagan springtime rite, it evolved into a commemoration of the meal which The Lord commanded to be eaten in Egypt on the night before the Hebrew flight to freedom. Because of its nature roots, the "Hillal," a nature song, is sung.

Hasadic Jewry gave this feast its new dimension, teaching Jews that ~~each one must break out of his~~ personal "Egypt."

After Temple service comes the Seder meal, based upon Exodus 12:26-13:8. It is a time of feasting, rejoicing, of reunion and theater. Elijah is said to visit each house to see whether the residents are ready for the Christ's appearing.

II - NATURE / PILGRIM FESTIVALS: PENTECOST (Fifty Days)

Another pagan rite, of harvest ingathering, has been transformed into a religious commemoration. Pentecost is seen as the conclusion of Passover. It is God's dividend for his investment in planting. The Law is once more given and received, the Covenant renewed. Scriptural foundations are Deuteronomy 9:16-17, Ezekiel and the Book of Ruth. Pentecost has also become a customary time for confirmation.

III - NATURE / PILGRIM FESTIVALS: TABERNACLES (BOOTHS)

The original pagan rite celebrated the ingathering of grapes, the final stage of harvest. This is the Jewish Thanksgiving, the end of the liturgical cycle. Introspection and penitence are set aside, and joy is emphasized. The cantor leads a procession of the sacred Scrolls through the Temple, the rabbi does a dance with the scrolls, and there is hilarity and joking.

Because Moses had commanded Israel to dwell in huts for a week each year in remembrance of the days in the Wilderness, families build little booths in their back yards and take their meals in them during this festival season.

The Sabbath of Tabernacles is also the Simcha-Torah, the final reading of the last of the Pentateuch lessons. The cycle of readings then immediately begins again. Devotion to the Scrolls is intense, it being an awesome honor simply to touch the Torah.

IV - THE HIGH HOLY DAYS: ROSH HASONA

This is both the Birthday of the new year and a Day of Judgment. All souls pass before God, all are counted, judged and measured. This season of ten days is one of penitence and introspection. It is a time to be reconciled to one's enemies and to forgive, so that, by Yom Kippur, one may be reconciled to God. Apples and bread are dipped in honey, as God is petitioned for a sweet year. Scriptural foundation is Genesis 21, 22.

V - THE MINOR HOLY DAYS: PURIM

The Book of Esther, a novel and a romance, is the foundation for this feast. It is the Jewish "Mardi gras." It is a day of riotous enjoyment and drinking with street festivals and a carnival atmosphere. The evening of Purim is "kids' night," where the merriment continues.

The religious aspect of the feast is to hear the reading of "Esther," to give to the poor, to exchange gifts with friends.

VI - THE MINOR HOLY DAYS: HANNUKAH (Feast of Lights)

This is a non-Biblical event (or rather one based upon the Apocryphal Scriptures), celebrating the military victory of Judas Maccabeus over the pagan Epiphanus and the liberation of the Holy Land from foreign domination.

In commemoration of Judas' rededication of the Jerusalem Temple, a Menorah candle is kindled on each of eight consecutive nights.

This "minor" festival has evolved into a "major event" for modern Judaism, for it speaks to the issue of assimilation. It is emphasized in order to encourage inactive Jews back into the fold, daring them to be different from the prevailing culture. Because it falls so close to Christmas, it often takes on the trappings of that Christian holiday so that Jewish children will not feel deprived of the jollity enjoyed by their Gentile neighbors.

THE HOME RITUALS

For each major Temple event there is a parallel celebration for the Jewish home.

VII - HOME RITUALS - THE SHABAT

Just as the Sabbath service at the synagogue is the most important holiday for all Jews, so the home Shabat beginning at sundown on Fridays ranks above all other religious obligations save for the Day of Atonement. All the family is expected to gather for the family meal, with the home spotless.

Everything is made special: a table cloth for this meal only, special candles, braided bread, a spice box, a Kaddush cup at the father's place. The mother lights and blesses the candles with her children as the father arrives from work.

The family "dresses up" and yamulkas are worn by the men. There is singing and reading, both religious and secular, all to inculcate a sense of family warmth and identity and the specialness of being a Jew. Then the family goes off to Temple.

VIII - HOME RITUALS: THE SUCCOT

As mentioned above, some families commemorate the Feast of Tabernacles by erecting a hut in their yards and dining in it for these eight days. Pictures of lemons and sheaves of wheat are hung on all four walls, declaring that God's goodness is everywhere.

In addition the youth of the synagogue often build a huge booth, similarly decorated, behind the synagogue itself. On the Sabbath the service is held there, with the crowd spilling around it. The president of the Temple carries out the Torah for the liturgy. Members of the congregation dance and wave paper flags, and this is the one day in which a woman is allowed to carry the heavy Scrolls.

IX - HOME RITUALS: TUBISH HAVAT (Arbor Day)

This being springtime in Israel, it is customary at this time to send money back to the Holy Land for the planting of trees.

X - HOME RITUALS: PURIM

The evening home celebration is a most hilarious one in Jewish families. "Esther" is read as an action story with high drama. Whenever Esther is mentioned, the hearers go "Ahh!" and they "Boo" at mention of Haman. Then, once the reading is over it is time to attend the carnival, often sponsored jointly by several congregations. The children wear costumes representing Esther, Haman, Mordecai, etc. The popular symbolic dessert is a poppy-seed cake.

XI - HOME RITUALS: PASSOVER

The home Seder dinner prior to Temple worship is the grandest of the year. The father of the family hides a piece of matzoh, which is brought out at the end of the meal. The best of everything is laid on, including the ceremonial tray with herbs, a shank bone, eggs, and special fruits. The Hagadah is read, wherein a son asks the traditional

questions and the host replies as the various ritual objects are passed around. Then the children try to find the "dessert," the hidden matzoh, the last piece of the year.

As the family leaves for Temple, the door of the house is left ajar, in hope that Elijah will come and will bring with him the Christ (This writer did not presume to inquire further about this last custom, but assumes that the typical Jewish home in Beverly Hills is not left open to possible vandalism while the family is at worship).

XII - HOME RITUALS: PENTECOST

The primary importance of Pentecost to the modern Jewish family is the fact that confirmation will take place at that time. Boys begin their study of Hebrew at the age of ten, and at sixteen are confirmed. As adults of the congregation, they must now begin the paying of dues.

THE HEBREW CALENDAR

At one point in my ruminations I had hoped to be able to effect some chronological correlation between the Christian and Hebrew calendars, particularly since the intent was to introduce the celebration of major Old Testaments into the Christian cycle.

I now know just enough about the Jewish Calendar to abandon all hope of constructing such a correlation. The various reforms undertaken in the West to improve the calendar (the Julian, then the Gregorian) were never adopted by Jewry, and the systems seem to me irreconcilable. The nineteen-year cycle still employed by the Jews to reconcile "sun time" and "moon time," the periodic addition of a Second Month of Adar and the fact that the Jewish sabbath is in conflict with every set Jewish holiday (Christians, at least, must now cope only with Easter) presents apparently insurmountable obstacles to one of my limited organizational skills. Clearly the optimum solution is (dare I say it?) for both to adopt the new uniform year which I shall propose.

THE LECTIONARY

Since the Jewish lectionary with its set Sabbath readings is attached to the Calendar, some observations about that lectionary can properly be made here.

The Sabbath following the conclusion of Sukkot (in the fall of the year) begins the reading cycle. The Pentateuch is divided into fifty-four portions, and is read in its entirety each year, not only by the Orthodox but by Conservative and Reform as well. This "First Lesson" is accompanied by a "Second Lesson," called a Reading from the Prophets, although these portions include many taken from Old Testament books which the Christian Church would not classify as Books of the Prophets.

Because there are more Pentateuch portions than there are Sabbaths, and because various Holy Days often fall on Sabbaths, days with their own set lections, the Jews simply increase the number of lessons to be read in Temple to complete their course readings. Unlike the

Christian liturgiologists, they do not have to decide which passages are of such secondary importance that they can be assigned to Sundays which may not occur in a given year (or, in the case of the 1979 and 1980 multiple lectionaries, in a set of years), but simply read them all.

It had been my intention, as part of this project, to check these Pentateuch and Prophet readings against the various Christian lectionaries, to establish a complete comparison between what Old Testament portions the Jews consider essential and what portions are deemed essential in the Christian cycles. As an unprofitable servant of my time, I confess here that I have not done that which I ought to have done, and must reserve that comparison for a later season.

A final word regarding the Hebrew Sabbath portions of Scripture: The length of the typical Jewish lection is far greater than its Christian counterpart in almost all cases. The "snippets" of verses which now pass for Propers in the latest Christian lectionary schemes would hardly satisfy the worshipers at a synagogue. Jews might wonder just how serious we Christians are about hearing the Word of God.

FROM AN INTERVIEW WITH RABBI DANIEL M. ZUCKER
BY A MEMBER OF THE CADRE, HENRY R. ZAHNER

1/31/84

HRZ: This is January 31, Christian Year 1984. What year is it in the Jewish calendar?

DMZ: It's 5744....

HRZ: ...Father Miller, as you may know, is involved in re-ordering of the Christian Church calendar. Of course, it's a tremendous project. As members of the graduating Bethel cadre, he asked a group of us to work with him and critique the liturgy, what he has done.. My assignment is to...fill in from the standpoint of the Jewish liturgy, correlate it with the Christian liturgy to see what we might pick up or delete from what we're doing...The thrust of Fr. Miller's approach is his belief that the Jewish tradition is, to a great extent, ignored by the Christian Church. Yet it is very important, basic to the Christian tradition. That is, they are interlocked.

DMZ: The whole question revolves very quickly around how one approaches the basic question that was debated between Paul and the Jerusalem Church as to the role which Judaism, the Torah and the Laws, and the instructions which you regard as Old Testament -- whether that is binding on the Christian Church. Paul, of course, said "no." The Jerusalem Church said "yes." Paul's view became more popular. I gather that to a certain extent Fr. Miller is sort of looking back to that early Jewish background and then examining how the liturgical calendar of the Jewish year compares with the Christian calendar.

HRZ: ...They are interrelated as we both know. Passover and Easter come together, and so forth. But I think the biggest thing in Fr. Miller's mind is the lack of understanding by a great many Christians of the Bible, especially the Old Testament. It's almost impossible to understand the New Testament without understanding the Old. Here I am, a young fellow of sixty plus! Going through the Bethel cadre course I was just amazed by the Old Testament. It's just like I'd found my roots. Really, it's as if the whole struggle of the civilized human race is in the Old Testament. With that in view, Fr. Miller has proposed a revision of the liturgical year with emphasis almost fifty percent on the Old Testament.

DMZ: That would be a major change.

HRZ: ...The first season which he proposes is Creationtide, which would begin in the summer.

DMZ: Very interesting thought. The correlation with the Jewish calendar is going to be rather difficult...The Jewish calendar does not work exactly on a similar type of system, but rather we have a

combination of two different calendars. Our Rosh Hashana - New Year's - is the first day of the seventh month. It's an adaptation of an ancient Babylonian calendar into Israel. That calendar is used to count the beginning of a king's reign.....If someone took over the throne (two months before Rosh Hashana, they would count that as a full year).....As far as the agricultural calendar was concerned, which gives us the dating of months within the Bible, we follow the spring calendar. The Passover is the fifteenth day of the first month....It depends on the lunar calendar so it bounces back between March and April....You had an ancient springtime calendar, but then with movement of Israel into Babylonia they picked up the fall calendar of Babylonia. Coming back, they had a mishmash of the two. It's a little bit complicated, but we've managed to live with it for 3,000 plus years. What happens, though, is that we have the one calendar in which the holidays are mentioned in the Bible according to a spring calendar. Yet the New Year comes in the first of the seventh month, and the reading of the Torah books is based on still a different calendar. That starts on Simchat Torah, which is the 24th Day of Tishrei, which is the fall New Year month. On this day we begin reading the cycle of five books over again.

Our liturgical calendar follows on a weekly basis the Five Books of Moses divided up into fifty-two portions, one portion read per week. The first week...goes from Chapter 1 of Genesis thru roughly Chapter 6. Within one year we've covered the five books and start all over again.

Into all of that fall the various holidays....It doesn't always jibe.

HRZ: ...The Passover does not fall when you're reading Exodus?

DMZ: No, it does not. At Passover we have a special reading taken about Passover. But we happen to be already reading the Scripture in Leviticus. Originally in the land of Israel they did not read the five books through in one year, but they took three years. In that three-year cycle it seems they were able to work the calendar with the reading. They would come to the holiday at about the time the holiday was mentioned.....But that pattern has not been in usage for over 1,500 years.

HRZ: Are some holidays more important (than others)?

DMZ: ...The most important holiday comes every week. It's the Sabbath... After that the most important day would be Yom Kippur - the Sabbath of Sabbaths, or the day of Atonement. Next would be Rosh Hashana, the New Year. Then, on equal basis, are the three pilgrimage festivals, Passover, Pentecost and Succoth.....In antiquity, people were actually required to make pilgrimage to the Temple three times a year. They were supposed to bring offerings - in effect like an income tax....If the distance is too great to bring (fruits), then one sells the things locally, and takes the money to Jerusalem.In the New Testament, in a very critical passage - somehow it is

not understood - the whole purpose of the money changers: They changed money into the local currency. One could then buy doves, grain, a lamb - whatever would be necessary....They money changers were simply an exchange, a service. But that doesn't mean to say that it was something Jesus looked upon with favor. Had the money changers not been there it would have been catastrophic for anyone trying to bring an offering.

....There are also minor holidays. Hanukkah is a very minor holiday, important in that it celebrates the successful overthrow of the Seleucid domination by the Maccabean family...about 160 BC. Without the Maccabean success, there would not have been a continuation of Judaism, and there might not have been any beginning for Christianity...without the ability of the Maccabees to stamp out the pagan Seleucid rule there wouldn't be Judaism. It is not a Biblical holiday for us, because the Bible closed before that. So it is not a major holiday, but it is celebrated very vigorously because we live in a culture where it is celebrated at the same time as Christmas. We don't want our children to feel that they are deprived.....

HRZ: Which branch (of American Judaism) do you represent?

DMZ: This congregation is Conservative, but the membership basically leads a Reform lifestyle....Membership in a synagogue is by payment of dues. It's not a question of credal differences to the extent, say, as if someone were coming from the Episcopal Church and wanted to become a Baptist....If one is born Jewish, you can join any Jewish synagogue you want with the payment of dues. If dues are a problem, you can pay what you want.....

HRZ: (Why were women excluded from the synagogues?)

DMZ: It's not a question of being excluded. In Orthodoxy, women are not required to fulfil certain obligations. First of all, there is a separation in seating, the basic idea of which I personally see a lot of sense in. I dare not say this publicly, not to my congregation. They'd throw me in the stocks! But I see the sense in separate seating, because if one is really trying to concentrate on prayer, to see a pretty woman, or even have my wife sitting next to me, is a distraction....Ancient Judaism felt that a mixing of the sexes at the point of prayer might lead to people paying more attention to their neighbors than to what they were supposed to be doing..... It's a universal problem.

HRZ: (Are non-Jews welcome at a Jewish service?)

DMZ: You are welcome to attend any service at all times. There's nothing mysterious or secret at any point. This is not like the ancient Temple where only the initiates could attend....You cannot be a member unless you are Jewish, and the only difference is that you're not allowed to vote on questions of polity...We are most interested that people feel welcome, if they wish to see that we don't have horns, we don't do sacrifices any more....

HRZ: Are (services) in Yiddish or in English?

DMZ: Not in Yiddish but in Hebrew. Yiddish is a development from Eastern Europe. It is basically 15th-16th Century high German, about 85%, plus Hebrew (10%) plus Slavic or other tongues, depending on where it is spoken (5%). It is written in Hebrew characters.....The services here are in Hebrew and English. Friday evening...50% English, 50% Hebrew. Saturday morning the services are entirely in Hebrew except for the commentary that I do on the scriptural readings.

HRZ: I understand that an important part of Jewish life is...in their homes. Do they have services in their homes?

DMZ: There are requirements, similar to Christianity. Before one sits down to a meal one says in effect a grace, a blessing. Following a meal, which Christianity does not have, we have another grace...We say a lengthier grace to thank God for having given us food after we've been really able to enjoy it....On the Sabbath a special prayer is recited at the beginning. The Sabbath psalms are recited. The principle family celebration, of course, is the Passover, the Seder.....

HRZ: How about when a young man comes of age?

DMZ: The Bar Mitzvah (or Bah Mitzvah for a girl) is something that's going to take place at the Synagogue because it requires their being called up to read from the scripture, the Torah. The prayer services basically are to take place in a communal setting...Any place that you collect ten Jewish adults of the Orthodoxy - ten adult males - there you have a prayer service. Ten is the quorum....It could be out in the middle of a field...whereas in the High Churches - the Protestant denominations, Catholicism - you must have the altar in order to be able to do the Mass and give the communion. For Judaism, we could take a Torah scroll and ten adults and go out in the middle of a field...

HRZ: Do you use different colors for different seasons like we do?

DMZ: We don't have as elaborate a color scheme calendar. Our main colors are really black and white. Black is for one particular day, the day of Tishbah, the day of the destruction of the Temple, the first Temple in 586 BC and the second in 70AD....as well as other catastrophes - the expulsion from Spain, the beginning of the Warsaw ghetto - all fall on a day seen in Jewish circles as a bad day. It started off, according to Jewish tradition, the day the twelve spies came back (from Canaan). Ten spies gave an evil report, while only two, Joshua and another (Ed.: the rabbi is confused here) gave a positive report. From that point on, that was a day that was marked as a day of trouble. So that's the Black Fast. Even the Torah scroll is draped in black. It's a time of intense mourning. Yom Kippur is called the White Fast, the Day of Atonement. Every thing is draped in white for the high holidays....We should indicate to God that we are trying to atone and purify ourselves. It's the tenth day of the new year. The whole time from Rosh Hashana through Yom Kippur everything is dressed in white.....For Passover Satir, the one who is conducting the Satir usually will wear a white robe. That same robe is used for his wedding day...and that same white robe he will be buried in....We're all dressed before God in the

same manner, a simply white robe.

HRZ: Do you feel that the....liturgical readings instruct the congregation?

DMZ:I know that I give commentary explanation on a weekly basis. I know that some of my congregation are very much appreciative of it.....Others feel that they know the material already, and are totally bored....We're talking about maybe half an hour a week... That is not adequate to acquire knowledge....We have our religious group for our youngsters which give them a background....We also have adult education groups in which we teach the Books of the Bible, Biblical mystery, later Rabbinic thought....Out of a congregation of 260 families I have roughly 15 people interested in this course....In your Bethel program, you're a small cadre!To take it beyond a simple level requires students willing to study....I will not teach Hebrew to anyone who won't do it. The most frustrating thing is for the teacher to have a lesson prepared and the person has not studied....Sometimes it's the converts that take greater interest. They've made a positive choice. I imagine this would apply to Christianity....

HRZ: Paul himself was a convert.

DMZ:There is also the psychological fact that a convert wants to be 'in,' so he goes that extra step...in order to be sure that no one would say, "Oh, you're a convert!" They become the super Jew, the super Episcopalian, whatever it is.....I gave once - it was one of my favorite sermons - that I entitled "I am a convert." When I started out with my confession to the congregation, for 30 seconds they looked at me with absolute horror! "The Rabbi isn't Jewish? What's going on here?" Then I explained it was not a question of my not being born Jewish....I grew up Jewish, and my father was a Rabbi. The development of commitment in various points in my life were first Judaism, then Zionism, then my commitment to the Jewish people and finally my commitment to God simply increased. Various watersheds - events in my life - turned my life around.And I see it in terms almost like a conversion....I had to make conscious choices, and in some cases a 90 degree turn from where I had been before.

HRZ: I think that's what Fr. Miller is trying to do here: He proposes a church that will catch more people, be more interesting and be more meaningful.

DMZ: It's certainly a very fascinating idea here. He's playing a lot on the Old Testament background of Christianity. But it does not jibe too well with the Jewish liturgical calendar because of the way he set it up.....He starts his Sunday of Creationtide I imagine about the first of June.

HRZ: The first of July.

DMZ: The first of July, OK. It fits well to the fiscal calendar!! Our calendar is yet a different one...We read about Creation (about) September 1....There's no way we can change our calendar

to July! So I don't see it as a celebration in correlation with any of the Jewish holidays....That is a very positive type of thing. It should give a greater awareness of the Old Testament background, because you'll be spending close to half the year on Old Testament material rather than New Testament material.

HRZ: Fr. Miller is very aware that we have a conflict in our calendars, too. We have a lunar calendar as you do. We also have the sun calendar. Christmas is on a sun date, Easter is on a lunar date. How he proposes to resolve that is with a 13-month calendar....

DMZ: What we have, in order to adjust the solar and the lunar calendars, is a system where there are seven⁺ times in a nineteen year cycle where we have an additional month. It's a whole additional month seven times every nineteen years.....Our month is either 29 or 30 days.

HRZ: Of course for practical everyday life you have to live by the same calendar we have.

DMZ: We double-date anything that's sent within the Jewish community.

#

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Temple Beth Torah, Alhambra, Ca.

Jews. Liturgy and ritual.

סדר תפילות ישראל

514

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1953

Scriptural Readings for the Sabbath

TORAH

HAFTARAH

Bereshis

(a) Genesis	I, 1-II, 3	Isaiah XLII, 5-12
(b) ,	II, 4-25 or III, 1-24	Psalms CIV or Job XXXVIII
(c)	IV, 1-16	Psalms CXXXIX

Noah

(a) Genesis	VI, 9-VII, 7	Isaiah LIV, 1-10
(b)	VIII or IX	Jeremiah XXXI, 23-36
(c)	XI, 1-9	Zephaniah III, 8-20

Lech Lecho

(a) Genesis	XII, 1-9	Isaiah XL, 27-XLI, 10
(b)	XIII or XIV	Isaiah LI, 1-16 or Psalms CXI
(c)	XV	Psalms CV, 1-15

Vayero

(a) Genesis	XVIII, 1-19	II Kings IV, 8-37
(b)	XVIII, 20-33	Ezekiel XVIII
(c)	XXI or XXII	Micah VI, 1-8

Chaye Soroh

(a) Genesis	XXIII	I Kings I, 5-36
(b)	XXIV, 1-33	Psalms XLV
(c)	XXIV, 34-67	Proverbs XXXI, 10-31

Toledos

(a) Genesis	XXV, 19-34	Malachi I, 1-11
(b)	XXVI, 12-33	I Kings V, 15-26
(c)	XXVII, 1-29	Proverbs IV, 1-23

388 SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
Vayetze		
(a) Genesis	XXXVIII, 10-22	Hosea XI, 7-XII, 11
(b) Genesis	XXXIX, 2-20	Jeremiah XXXI, 1-17
(c) Genesis	XXXI, 36-49	Psalms XXVII
Vayishlach		
(a) Genesis	XXXII, 4-33	Hosea XII, 13-XIV, 3
(b) Genesis	XXXIII	Psalms VII
(c) Genesis	XXXV, 1-20	Jeremiah X, 1-16
Vayeshev		
(a) Genesis	XXXVII, 1-11	I Kings III, 5-15
(b) Genesis	XXXVII, 12-36	Amos II, 6-III, 8
(c) Genesis	XL	Psalms XXXIV
Miketz		
(a) Genesis	XLI, 1-14	I Kings III, 15-28
(b) Genesis	XLI, 14-38	Daniel II, 1-23
(c) Genesis	XLII, 1-21	Isaiah XIX, 11-25
Vayigash		
(a) Genesis	XLIV, 18-XLV, 9	Ezekiel XXXVII, 15-28
(b) Genesis	XLV, 9-28	Psalms LXXII
(c) Genesis	XLVII, 1-12	Psalms LXXI
Vayechei		
(a) Genesis	XLVII, 28-XLVIII, 20	I Kings I, 41-53, II, 1-4
(b) Genesis	XLIX, 1-28	I Chronicles XXVIII, 1-10
(c) Genesis	XLIX, 29-L, 26	Job V
Shmos		
(a) Exodus	I, 1-22	Isaiah XXVII, 6-8, 12-XXVIII, 6
(b) Exodus	II or III, 1-15	Isaiah VI or I Samuel III
(c) Exodus	IV, 1-18 or V	Jeremiah I, 1-12 or I Kings XII, 1-19

389 SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
Voero		
(a) Exodus	VI, 2-13	Ezekiel XXVIII, 25-26
(b) Exodus	VII, 14-26	Isaiah XLII, 5-17
(c) Exodus	IX, 13-35	Ezekiel XXXI, 1-12
Bo		
(a) Exodus	X, 1-23	Jeremiah XLVI, 13-27
(b) Exodus	XII, 1-11	Ezra VI, 16-22
(c) Exodus	XIII, 3-16	Psalms CV, 14-45
Bechalach		
(a) Exodus	XIII, 17-XIV, 15	Judges IV, 1-15
(b) Exodus	XV	Judges V, 1-21
(c) Exodus	XVI, 1-18	Psalms LXXVIII, 1-28
Yitro		
(a) Exodus	XVIII	Isaiah VI
(b) Exodus	XIX	Isaiah XLIII, 1-12
(c) Exodus	XX	Psalms XIX
Mishpotim		
(a) Exodus	XXI, 1-13	Jeremiah XXXIV, 8-22; XXXIII, 25-26
(b) Exodus	XXII, 20-XXIII, 9	Amos V, 6-24
(c) Exodus	XXIV	Jeremiah XVI, 19-XVII, 8
Terumo		
(a) Exodus	XXV, 1-22	I Kings V, 26; VI, 13
(b) Exodus	XXV, 23-40	I Chronicles XXI, 1-13
(c) Exodus	XXVII, 1-19	I Kings VIII, 22-43
Tezave		
(a) Exodus	XXVII, 20-XXVIII, 12	Ezekiel XLIII, 10-27

390 SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
(b)	XXIX, 1-9	Isaiah LXI
(c)	XXIX, 38— XXX, 10	Isaiah LXV, 17— LXVI, 2
Ki Siso		
(a) Exodus	XXX, 11-31	I Kings XVIII, 20-39
(b)	XXXII, 1-14	Palm CVI, 1-23
(c)	XXXIII, 12— XXXIV, 10	Palm LXXXI
Vayakhel		
(a) Exodus	XXXV, 1-29	I Kings V, 9-26
(b)	XXXV, 30— XXXVI, 7	I Chronicles XXIX, 9-20
(c)	XXXVIII, 1-19	II Chronicles IV-V, 1
Pikuday		
(a) Exodus	XXXVIII, 21— XXXIX, 1	I Kings VII, 1-14
(b)	XXXIX, 32-43	I Kings VIII, 10-30
(c)	XL, 22-38	I Kings VIII, 54-61
Vayikro		
(a) Leviticus	I	Isaiah XLIII, 21— XLIV, 5
(b)	II	Palm L
(c)	V, 14-26	Malachi II, 1-10
Zav		
(a) Leviticus	VI, 1-11	Jeremiah VII, 21-34 and IX, 22-23
(b)	VII, 22-38	Hosea VI, 1-6
(c)	VIII, 1-15	Palm CXXXII
Shemini		
(a) Leviticus	IX, 1-16	I Chronicles XVII
(b)	X, 1-11	II Samuel VI, 1-19
(c)	X, 12-19	I Chronicles XV, 1-16

SCRIPTURAL READINGS FOR THE SABBATH 391

	TORAH	HAFTARAH
Sazriah-Mezoroh		
(a) Leviticus	XII	II Kings V, 1-19
(b)	XIV, 1-32	Palm XXXIV
(c)	XIV, 33-57	Job II
Aharay Mos		
(a) Leviticus	XVI, 1-17	Amos IX, 7-15
(b)	XVI, 18-34	Isaiah LIX
(c)	XVIII, 1-5; 24-30	Ezekiel XXII, 17-30
Kedoshim		
(a) Leviticus	XIX, 1-14	Ezekiel XXII, 1-15
(b)	XIX, 23-37	Palm XV
(c)	XX, 22-27	Job XXXIX
Emor		
(a) Leviticus	XXI, 1-8	Ezekiel XLIV, 15-31
(b)	XXII, 17-33	Ezekiel XXXVI, 16-38
(c)	XXIII, 1-8; 23-38	Nehemiah VIII
Behar		
(a) Leviticus	XXV, 1-13	Jeremiah XXXII, 6-27
(b)	XXV, 14-34	Nehemiah V, 1-13
(c)	XXV, 35-55	Zephaniah III
Bechukosai		
(a) Leviticus	XXVI, 3-13	Jeremiah XVI, 19— XVII, 14
(b)	XXVI, 36-46	Job XXXVI, 3-26
(c)	XXVII, 14-24	Palm CXVI
B'midbar		
(a) Numbers	I, 1-19	Hosea II, 1-3; 16-22
(b)	II, 1-17	Palm XX
(c)	III, 44-51	I Chronicles VI, 49-66

392^v SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
Noso		
(a) Numbers	IV, 21-37	Judges XIII
(b)	VI, 1-17	Judges XVI, 4-21
(c)	VI, 22-27	Palm LXVII
B'halos'cho		
(a) Numbers	VIII, 1-14	Zachariah II, 14-IV, 7
(b)	X, 29-XI, 23	Palm LXXXVII
(c)	XI, 24-XII, 8	Joel II, 21-III, 5
Shlach L'Cho		
(a) Numbers	XIII	Joshua II
(b)	XIV	Joshua XIV, 6-14
(c)	XIV, 26-45	Palm CVI, 1-27; 44-48
Korach		
(a) Numbers	XVI	I Samuel XI, 14-16; XII, 1-8, 19-25
(b)	XVII, 16-24	Isiah LVI, 1-8
(c)	XVIII, 1-20	Jeremiah V, 20-31
Chukas		
(a) Numbers	XIX, 1-10	Ezekiel XXXVI, 21-38
(b)	XX, 1-21	Judges XI, 4-33
(c)	XXI, 1-20	Palm XLII
Bolok		
(a) Numbers	XXII, 2-20	Micah V, 6-14; VI, 1-8
(b)	XXIII, 5-26	Isiah LIV, 11-17
(c)	XXIV, 1-18	Habakkuk, III
Pinchos		
(a) Numbers	XXV, 10-18	I Kings XIX
(b)	XXVII, 1-11	Judges I, 1-15
(c)	XXVII, 12-23	Joshua XXIII, 1-15

SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
Matos		
(a) Numbers	XXX, 2-17	Jeremiah I, 1-14
(b)	XXXII, 1-19	Joshua XXII, 1-10
(c)	XXXII, 20-32	Joshua XXII, 11-34
Masey		
(a) Numbers	XXXIII, 1-10	Jeremiah II, 4-13
(b)	XXXV, 9-34	Joshua XX
(c)	XXXVI	Jeremiah XXXIII, 1-16; 25-27
Devorim		
(a) Deuteronomy I, 1-17		Isiah I, 1-27
(b)	II, 1-9	Jeremiah IX, 9-23
(c)	III, 1-14	Lamentations III, 19-41
Voes'chanan		
(a) Deuteronomy III, 23-IV, 6		Isiah XL, 1-26
(b)	V	Palm CIII
(c)	VI	Zachariah VIII, 7-23
Ekev		
(a) Deuteronomy VII, 12-21		Isiah XLIX, 14-26
(b)	VIII	Isiah L, 1-10
(c)	X, 12-XI, 12	I Chronicles XXIX, 10-20
R'ay		
(a) Deuteronomy XI, 26-32		Isiah LIV, 11-LV, 5
(b)	XIV, 1-8, 22-29	Palm XXIV
(c)	XV, 1-18	Isiah XXVI, 1-12
Shoftim		
(a) Deuteronomy XVI, 18-XVII, 14		Isiah LI, 12-LII, 6
(b)	XVIII, 9-22	Jeremiah XXXIII, 16-32
(c)	XXI, 1-9	Ezekiel XXXIV, 1-24

394 SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
Ki Saytzay		
(a) Deuteronomy	XXI, 10-14	Isaiah LIV, 1-10
(b)	XXII, 1-10	Proverbs XXX, 1-9
(c)	XXIV, 10-24	Isaiah V, 1-16
Ki Sovo		
(a) Deuteronomy	XXVI, 1-15	Isaiah LX
(b)	XXVII, 1-10	Joshua IV
(c)	XXVIII, 1-14	Isaiah XXXV
N'zovim		
(a) Deuteronomy	XXIX, 9-28	Isaiah LXI, 10-LXII
(b)	XXX, 1-10	Isaiah LI, 1-16
(c)	XXX, 11-20	Psalms LXXIII
Vayeylech		
(a) Deuteronomy	XXXI, 1-13	Hosea XIV, 2-10 (see note)
(b)	XXXI, 14-21	Ibid
(c)	XXXI, 22-30	Ibid
Haazinu		
(a) Deuteronomy	XXXII, 1-12	II Samuel XXII, 1-32 (see note)
(b)	XXXII, 13-29	Psalms XVIII, 1-21
(c)	XXXII, 30-52	Psalms XVIII, 22-51
V'zos Habrocho		
(a) Deuteronomy	XXXIII, 1-17	Joshua I
(b)	XXXIII, 18-29	Ibid
(c)	XXXIV	Ibid

Note: Hosea XIV is the Haftarah either for Vayeylech or Haazinu, depending upon which one falls on Shabbas Shuvah. If Vayeylech is not on Shabbas Shuvah then it is combined with Ne'zovim, in which case read the Haftarah indicated for Ne'zovim. If Haazinu is not on Shabbas Shuvah read the Haftarah indicated above.

SCRIPTURAL READINGS FOR THE SABBATH 395

	TORAH	HAFTARAH
Passover, first day	Exodus XII, 37-42; XIII, 3-10	Isaiah XLIII, 1-15
Passover, seventh day	Exodus XIV, 30-XV, 21	Isaiah XI, 1-6, 9, XII
Shavuot	Exodus XIX, 1-8; XX, 1-18	Isaiah XLII, 1-12
Sukkos, first day	Leviticus XXIII, 33-44	Is. XXXII-XXXIII-XXXV
Shemini Atzeres	Deuteronomy XXXIV and Genesis I, 1-10	Joshua I, 1-17
For the first Sabbath of Hanukkah	Weekly Torah Portion	Zachariah IV, 1-7
For the second Sabbath of Hanukkah	Weekly Torah Portion	I Kings VIII, 54-66
For the Sabbath preceding Purim (Zachor)	Weekly Torah Portion	Ester VII, 1-10; VIII, 15-17; or IX, 20-28
For Sabbath preceding Passover (Hagadol)	Weekly Torah Portion	Malachi III, 4-24
For the Sabbath during Passover	Exodus XXXIII, 12-XXXIV, 26	Song of Songs, II, 7-17; or Ezekiel XXXVII, 1-15
For the Sabbath during Tabernacles	Exodus XXXIII, 12-XXXIV, 26	Ecclesiastes I, V, VII, VIII or XII or Ezekiel XXXIX, 1-16

Table of Scriptural Readings on Sabbaths

PENTATEUCH

PROPHETS

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GENESIS

Bereshit	1:1-6:8
No'ah	6:9-11:32
Lekh Lekha	12:1-17:27
Va-Yera	18:1-22:24
Hayyei Sarah	23:1-25:18
Toledot	25:19-28:9
Va-Yeze	28:10-32:3
Va-Yishlah	32:4-36:43
Va-Yeshev	37:1-40:23
Mi-Kez	41:1-44:17
Va-Yiggash	44:18-47:27
Va-Yehi	47:28-50:26

EXODUS

Shemot	1:1-6:1
Va-Era	6:2-9:35
Bo	10:1-13:16
Be-Shallah	13:17-17:16
Yitro	18:1-20:23
Mishpatim	21:1-24:18
{ Terumah	25:1-27:19
{ Tezavveh	27:20-30:10
Ki Tissa	30:11-34:35
{ Va-Yakhel	35:1-38:20
{ Pekudei	38:21-40:38

LEVITICUS

Va-Yikra	1:1-5:26
Zav	6:1-8:36
Shemini	9:1-11:47
{ Tazria	12:1-13:59
{ Mezora	14:1-15:33
{ Anarei Mot	16:1-18:30
{ Kedoshim	19:1-20:27
Emor	21:1-24:23
{ Be-Har	25:1-26:2
{ Be-Hukkotai	26:3-27:34

NUMBERS

Be-Midbar	1:1-4:20
Naso	4:21-7:89
Be-Ha'alotkha	8:1-12:16
Shelah Lekha	13:1-15:41
Korah	16:1-18:32
Hukkat	19:1-22:1
Balak	22:2-25:9
Pinhas	25:10-30:1
{ Mattot	30:2-32:42
{ Masei	33:1-36:13

DEUTERONOMY

Devarim	1:1-3:22
Va-Ethannan	3:23-7:11
Ekev	7:12-11:25
Re'eh	11:26-16:17
Shofetim	16:18-21:9
Ki Teze	21:10-25:19
Ki Tavo	26:1-29:8
{ Nizzavim	29:9-30:20
{ Va-Yelekh	31:1-30
Ha'azinu	32:1-52
Ve-Zot ha-Berakha	33:1-34:12

Isa. 42:5-43:11 (42:5-21) ¹
Isa. 54:1-55:5 (54:1-10)
Isa. 40:27-41:16
II Kings 4:1-37 (4:1-23)
I Kings 1:1-31
Mal. 1:1-2:7
Hos. 12:13-14:10 (11:7-12:12)
Hos. 11:7-12:12 (Obad. 1:1-21)
Amos 2:6-3:8
I Kings 3:15-4:1
Ezek. 37:15-28
I Kings 2:1-12

Isa. 27:6-28:13; 29:22, 23 (Jer. 1:1-2:3)
Ezek. 28:25-29:21
Jer. 46:13-28
Judg. 4:4-5:31 (5:1-31)
Isa. 6:1-7:6; 9:5, (6:1-13)
Jer. 34:8-22; 33:25, 26
I Kings 5:26-6:13
Ezek. 43:10-27
I Kings 18:1-39 (18:20-39)
I Kings 7:40-50 (7:13-26)
I Kings 7:51-8:21 (7:40-50)

Isa. 43:21-44:23
Jer. 7:21-8:3; 9:22, 23
II Sam. 6:1-7:17 (6:1-19)
II Kings 4:42-5:19
II Kings 7:3-20
Ezek. 22:1-19 (22:1-16)
Amos 9:7-15 (Ezek. 20:2-20)
Ezek. 44:15-31
Jer. 32:6-27
Jer. 16:19-17:14

Hos. 2:1-22
Judg. 13:2-25
Zech. 2:14-4:7
Josh. 2:1-24
I Sam. 11:14-12:22
Judg. 11:1-33
Micah 5:6-6:8
I Kings 18:46-19:21
Jer. 1:1-2:3
Jer. 2:4-28; 3:4 (2:4-28; 4:1, 2)

Isa. 1:1-27
Isa. 40:1-26
Isa. 49:14-51:3
Isa. 54:11-55:5
Isa. 51:12-52:12
Isa. 54:1-10
Isa. 60:1-22
Isa. 61:10-63:9
Isa. 55:6-56:8
II Sam. 22:1-51
Josh. 1:1-18 (1:1-9)

¹ Parentheses indicate S-pharadi ritual. Brackets indicate portions that are sometimes combined. * This portion is not read on Sabbath but on Simhat Torah.

Table of Holiday Scriptural Readings for the Diaspora and for Erez Israel

	PENTATEUCH	PROPHETS	521
Rosh Ha-Shanah			
1st Day	Gen 21 1-34, Num 29 1-6	I Sam 1:1-2 10	
2nd Day	Gen 22 1-24, Num 29 1-6	Jer 31 2-20	
Shabbat Shuvah	Weekly portion	Hos 14 2-10 Micah 7 18-20 or Hos 14 2-10, Joel 2 15-17 (Hos 14 2-10 Micah 7 18-20)	
Day of Atonement			
Morning	Lev 16 1-34, Num 29 7-11	Isa 57 14-58 14	
Afternoon	Lev 18 1-30	The Book of Jonah Micah 7 18-20	
Sukkot			
1st Day	Lev 22 26-23 44, Num 29 12-16	Zech 14 1-21	
2nd Day	Lev 22 26-23 44, Num 29 12-16 [Num 29 17-19] ²	I Kings 8 2-21 [none]	
3rd Day	Num 29 17-22 [29 20-22]		
4th Day	Num 29 20-28 [29 23-25]	Erez Israel portion read four times	
5th Day	Num 29 23-31 [29 26-28]		
6th Day	Num 29 26-34 [29 29-31]		
7th Day	Num 29 26-34 [29 32-34]		
Shabbat during the Intermediate Days	Ex 33 12-34 26, Daily portion from Num 29	Ezek 38 18-39 16	
Shemini: Azeret 8th Day	Deut 14 22-46 17, Num 29 35-30:1 [as for Simhat Torah]	I Kings 8 54-56 [as for Simhat Torah]	
Simhat Torah 9th Day	Deut 33 1-34 12, Gen 1 1-2 3, Num 29 35-30:1 [none]	Josh 1 1-18 (1 1-9) [none]	
Hanukkah			
1st Day	Num 7 1-17		
2nd Day	Num 7 18-29 [7 18-23]		
3rd Day	Num 7 24-35 [7 24 29]		
4th Day	Num 7 30-41 [7 30-35]	Erez Israel portion read three times	
5th Day	Num 7 36-47 [7 36-41]		
6th Day	Num 7 42-53 [7 42-47]		
7th Day	Num 7 48-59 [7 48-53]		
8th Day	Num 7 54-8 4		
First Shabbat Hanukkah	Weekly and Hanukkah portions as for Erez Israel	Zech 2 14-4 7	
Second Shabbat Hanukkah	Weekly and Hanukkah portions as for Erez Israel	I Kings 7 40-50	
Rosh Hodesh during Hanukkah	Weekly and Hanukkah portions as for Erez Israel and Num 28 1-15		
Rosh Hodesh and Shabbat Hanukkah	Weekly Rosh Hodesh and Hanukkah portions as for Erez Israel	Isa 66 1-24	
Shekalim	Weekly portion, Ex 30 11-16	II Kings 12 1-17	
Zakhor	Weekly portion, Deut 25 17-19	I Sam 15 2-34 (15 1-34)	
Purim	Ex 17 8-16		
Parah	Weekly portion, Num 19 1-22	Ezek 36 16-38 (36 16-36)	
Ha-Hodesh	Weekly portion, Ex 12 1-20	Ezek 45 16-46 18 (45 18-46 5)	
Shabbat Ha-Gadol	Weekly portion	Mal 3 4-24	
Passover			
1st Day	Ex 12 21-51, Num 28 19-25	Josh 5 2-6 1	
2nd Day	Lev 22 26-23 44, Num 28 19-25	II Kings 23 1-9, 21-25 [none]	
3rd Day	Ex 13 1-16, Num 28 19-25		
4th Day	Ex 22 24-23 19, Num 28 19-25		
5th Day	Ex 33 12-34 26, Num 28 19-25		
6th Day	Num 9 1-14, 28 19-25		
Intermediate Shabbat	The order changes to allow for the reading as on the 5th day above	Ezek 36 37-37 14 (37 1-14)	
7th Day	Ex 13 17-15 26, Num 28 19-25	II Sam 22 1-51	
8th Day	Deut 15 19-16 17, Num 28 19-25 [none]	Isa 10 32-12 6 [none]	
Shavuot			
1st Day	Ex 19 1-20 23, Num 28 26-31	Ezek 1 1-28 3 12	
2nd Day	Deut 15 19-16 17, Num 28 26-31 [none]	Num 3 1-19 (2 20-3 19) [none]	
Ninth of Av			
Morning	Deut 4 25-40	Jer 8 13-9 23	
Afternoon	Ex 32 11-14 34 1-10	Isa 55 6-56 6 (Hos 14 2-10 Micah 7 18-20)	
Other Fasts			
Morning and afternoon	Ex 32 11-14, 34 1 10	Isa 55 6-56 8 [none]	
Rosh Hodesh	Num 28 1-15		
Shabbat and Rosh Hodesh	Weekly portion, Num 28 9 15	Isa 66 1-24	
Shabbat immediately preceding Rosh Hodesh	Weekly portion	I Sam 20 18 12	

¹ Parenthesis indicate Sephardi custom² Square brackets indicate Erez Israel custom³ On Shabbat 14 22 15 17

ENDNOTES TO SECTION FIVE

- 1 See enclosed abstracts from Encyclopaedia Judaica (New York: Macmillan, 1971) Vol. XV, 1246ff; Vol. V, 43-54.
- 2 The following rabbis were graciously helpful in the preparation of this and subsequent sections of the project:
 Rabbi Alfred Wolf, Wilshire Boulevard Temple, Los Angeles, California
 Rabbi Harvey Fields, Wilshire Boulevard Temple, Los Angeles
 Rabbi Daniel Zucker, Temple Beth Torah, Alhambra, California
 Rabbi Perry Netter, Temple Shaarei Tikvah, Arcadia, California
 The library staff of the Hebrew Union College was especially helpful in directing the writer to appropriate reference sources.
 Lay members of nearby synagogues, friends of cadre members, were valuable resources in that they expressed what mattered in the Jewish liturgical tradition from a non-clerical viewpoint.
- 3 A copy of the Seder / Lord's Supper compiled for use on Maundy Thursdays at the Church of Our Saviour in former years appears in Section Eight.

BASIC REFERENCES FOR SECTION FIVE

R.J. Werblowsky (ed.) Encyclopedia of the Jewish Religion (New York: Holt, Rinehart and Winston, 1966).

Encyclopaedia Judaica op. cit. Rabbinical Assembly of America.

Sabbath and Festival Prayer Book (Philadelphia: Jewish Publication Society, 1946).

Adolf Adam, The Liturgical Year (New York: Pueblo Press, 1979) 5-18.

EVALUATION

Having after many weeks exposed my cadre to more liturgical minutiae than any of them had expected to endure in a lifetime, I was now obliged to invite their participation in a critique of my proposal and in further design of liturgy for the use of the parish.

The research and interviews conducted by cadre members to enlighten us all regarding contemporary Jewish liturgical practices had been most enlightening, helping us to focus upon what in our Hebrew heritage was deemed truly foundational.

Since the viability of such a re-ordering depended to a large extent upon production of an actual new lectionary, a far greater task than I could hope to undertake alone, other volunteers from the cadre began a comparative study of the various lectionaries currently in use within the Anglican Churches. Some time later I was able to categorize the data gathered, and from that to construct a comparative table of lections. Those tables will appear in the final section of this project, along with what I hope will be found a useful commentary upon the lectionaries themselves.

The criticisms of my proposal by members of the cadre was gathered in two ways, through two sessions devoted to group discussion and through the distribution of a questionnaire. The results of these collections appear next.

1. In reviewing your Seasons of the Year, I believe that they could be improved (or made more generally acceptable) by:
2. In reviewing the 52 Sundays of the Year, I believe that the following themes ought to have been included which were not:
3. In reviewing the 52 Sundays of the Year, I believe that the following themes which you included could more effectively have been omitted or reduced to a mid-week observation:
4. This is my evaluation of your decision to place such festivals as Christmas, Epiphany, Baptism of Christ on Sundays rather than their traditional assignment to specific dates:

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COLLATION OF CADRE WRITTEN RESPONSES

1. CRITIQUE OF THE SEASONS

- Retain the terminology of "Advent" instead of "Incarnationtide." Most people do not know the meaning of the Incarnation.
- Retain the terminology of "Lent" instead of "Passiontide."
- Reassess the length of "Prophettide." It seems too long to me, but I don't know what should be eliminated.
- I would like Passiontide lengthened. As I grow older the Lenten season becomes more and more important to me. I believe that my experience is typical. I fear that much will be lost in daily prayer and home worship if Lent is shortened.
- I like very much the inclusion of the Old Testament and the restructuring of the Church Year. I would like to see Sundays 20-23 become an Advent Season tying into the Prophettide Season. As suggested in class, an expansion of the Discipletide Season (1/3-1/3-1/3) is an interesting idea perhaps covering the history of the Church to the present time. However, I do like the fuller coverage of the Old Testament.
- The proposal seems well thought out and needs little, if any, restructuring. In listening to our group, however, there seems to be a strong emotional tie to the "Christian Season Nomenclature," Advent, Epiphany, etc. Perhaps adding the season of Advent at Sunday 21, leaving the subjects discussed the same: Prophettide 14-20, Adventtide 21-23. Would make the proposal less disturbing and more easily accepted. Other than that, "Kingdomtide" could be condensed if other topics were felt to need development.
- Question: Are you not, perhaps, exchanging an established rigid system for a rigid system of your own? I am not qualified or sufficiently knowledgeable to talk about improvement. I think the concept of what you propose is daring albeit dangerous. Innovation has been your forte since you graced this parish, and this has to be the epitome of your fertile mind.
- Change the name of Incarnationtide to Christmastide. Break up Prophettide and Epiphanytide into two each smaller units. I personally do not like the "tide" appellation.
- Change to this format: OT - Beginnings 4 wks, God's Law 3 wks, Israel's Rulers 3 wks, Teachers & Prophets 3 wks. Total 13 wks. NT - God becomes a man 4 wks, Son of God / Son of Man 14 wks, Death and New Life 6 wks, Mission to the World 15 wks. Total 39 wks. I believe that the use of easily understood English (or any modern language) is

preferable to names like Torah, Epiphany, Passion or Pascha.

- (A response to the above from another cadre member) It is a G.M. approach. He went full circle and came right back to what we have now, an overemphasis on the N.T. He traded a Buick for an Olds, but it is still G.M.
- I am delighted. The O.T. is the heart and brain of the Bible and is the true beginning of religion as we know it. The N.T. cannot stand alone. Hurrah for you.
- Shorten the Old Testament seasons. Begin in mid-September, Autumnal equinox, or Rosh Hashana. Change the Seasons' names.
- Add more from the "modern church" as post-New Testament, not just Wed. Tie the Old Testament more into the New Testament, i.e. Creation and Re-Creation.
- The seasons could be improved by decreasing the amount of time spent on Kingdome, in particular the Judges. A discussion of David, Solomon and greater stress on the reasons for the fall of Israel and Judah seem adequate.
- I think the Calendar, the way you've proposed it, is excellent. The Morning Prayer, as we have always known it, is most comforting and welcome. I would like to see it continued in its old form at least once per month. The study of the Old Testament has meant so much to me - it made religion come alive. I would suggest, humbly, that this new calendar be introduced quietly, almost without introduction. I think it would be accepted by osmosis - rather than calling attention to radical change.
- Using the more common (second) names you have suggested for the seasons.

2. CRITIQUE OF THE THEMES

- The themes for the 52 Sundays are exciting - they should make Sundays very stimulating. It would follow that they would require both good preaching and good congregational listening. "Creationtide" alone could probably start enough "wars" in many congregations to test the tenure of several rectors.
- I would like to exhibit my brilliance and make some radical suggestions, but I can't. Some people would like a longer Lenten period. I don't believe it justified. Creationtide is so interesting that, perhaps, it could be expanded.
- No suggestions here.
- I would substitute the following divisions:
BEGINNINGS: 1 - The Universe. 2 - Man. 3 - Sin (Jewish Yom Kippur)

4 - The Jewish Nation.

GOD'S LAW: 5 - Slavery and Freedom. 6 - The Law. 7 - The Promised Land.

ISRAEL'S RULERS: 8 - Judges. 9 - A United Kingdom. 10 - A Divided Kingdom.

TEACHERS & PROPHETS: 11 - Captivity and Despair. 12 - Return and Hope. 13 - The Coming Saviour.

GOD BECOMES A MAN: 14 - The Fullness of Time. 15 - Jesus' Birth. 16 - Jesus Becomes a Jewish Man. 17 - Baptism and Temptation.

SON OF GOD / SON OF MAN: 18 - Call of the Apostles. 19 thru 30 - Jesus and His Jewish heritage (Jewish day of Succoth), Jesus and His parables, His healings, His Sermon, His relation to non-Jews, His relation to women, etc. 31 - The Kingdom of Heaven.

DEATH & NEW LIFE: 32 - Entry into Jerusalem. 33 - Last Days (Jewish day of Passover). 34 - Day of New Life. 35 - Jesus Appears Again.

36 - The Great Commission. 37 - Ascension. 38 - Coming of the Holy Spirit (Jewish Pentecost). 39 - Conversion of Saul. 40 - Paul's Journeys. 41 - The message to the Romans and to Us. 42 - The message to the Corinthians and to Us. 43 - The message to the Galatians and to Us. 44 - The message to the Ephesians and to Us. 45 - The message to the Hebrews and to Us. 46 - The Early Church. 47 - The Medieval Church. 48 - The Reformers. 49 - Today's Church & Other Religious groups. 50 - Christ's call to us in our work/study. 51 - Christ's call to us in our family. 52 - Christ's call to us in our church.

- I would like to see the story of Noah incorporated into Creationtide. Also the story of Joseph.
- Shouldn't the story of the Patriarchs be told on a Sunday rather than a Wednesday? It seems integral to the history of the Jews.
- Do not know of any.
- In general, I agree with the Sunday themes and the mid-week observances. Is it possible to have the mid-week service at a time more accessible to working people? Also could some continuity of themes be carried through from Sunday to Wednesday to Sunday?
- Faith, Obedience, God's loving Kindness, The New Commandment, Promise, Kingdom-O.T.-Present-Future.
- I would like to see a Sunday explaining the laws of Exodus, Leviticus and Deuteronomy that help explain the traditions Christ followed in the New Testament. For example, the emphasis on sacrifice helps me to better appreciate the significance of what Christ said regarding his death.
- I think the themes selected are excellent, however isn't this going to be more restrictive for the Clergy? Each Sunday is a definite theme which seems to give less leeway, rather than more.

- I believe another 2 weeks should be spent on the Patriarchs, esp. Isaac and Jacob, and less time on the Prophets. I don't believe you have emphasized the development of Israel as a chosen people quite fully enough.

3. THEMES WHICH SHOULD BE OMITTED OR REDUCED

- No suggestions.
- Do not know of any. However, I note that VII and VIII total seven Sundays, the same amount as IX. While I do not dispute the importance of all in IX, ARE NOT THE LESSONS RELEVANT TO VII and VIII of absolutely prime importance to Christians?
- Perhaps it is unnecessary to give so many Sundays over to the Prophets.
- Is the Wisdom literature of great importance?
- The Kingdomtide makes good history and interesting reading, but the first two segments are not that necessary. Is too much time devoted to the period of the Kings? Temple is necessary, but put David on a Wednesday and eliminate Kingdomtide altogether.
- No suggestions here.
- No comments.
- Again, I think most of the Kings material could be omitted or placed in medweek.
- No comments.
- Deemphasize the Prophets a little (2-3 weeks). While they have important messages, I think you should concentrate on one or two during Prophettide - especially concentrate or focus on the prophetic material related to Christ's coming and his actions - to tie into the New Testament better.
- Creation: Covenant I Abraham, Covenant II Moses.
Land: Government I Pre-Kingdom and Judges, Government II Davidic kingdom, Government III Post Davidic rule.
Prophets I Hope, Prophets II Despair, Prophets III Future.
Exile and return
In between (Apocrypha period)
Fullness of Time.

4. SETTING FEASTS ON SUNDAYS RATHER THAN ON FIXED DATES

- I think this is very good. Christmas falling on the 25th as it does

now tends to screw up the whole week, and we cop out by lumping Christmas with New Year as "the holidays." Query: Why do we celebrate the birth of Christ on Christmas and His birthday on New Years?

- I agree that the Church's holidays should be on Sunday.
- Go for it - as long as you are willing to suffer the slings and arrows. Until you get the message across that we will have two such ceremonial dates for the truly important festivals, you are going to encounter mammoth resistance. December 25 will always be a "must" in our lifetime, but looking forward to Christmas Sunday each year is a thrilling prospect.
- Although it makes good sense, it seems unnecessary to upset the apple-cart all the way. Christmas, Holy Week, Easter and Ash Wed. should be left alone. Epiphany, Baptism of Christ and other festivals could be placed on Suns. with little impact on the sensitivity of long-time Episcopalians.
- The only two holidays that I feel need to be observed on their actual date are Christmas and Easter. Those are really only practical considerations.
- None would get upset with Baptism of Christ or Epiphany (and many other memorial days) whenever celebrated. But Christmas? Great Scot!
- Setting the festival dates to specific Sundays should make life easier in planning one's schedule. Specific Sundays are more concrete in one's thoughts. Also putting the festivals on Sunday re-emphasizes the importance of Sunday worship.
- It would be great, and the State would give us the following Mondays off so we could all be out of town for the long weekends, and go somewhere else to church.
- Most of the festivals could be moved with little opposition as people in general do not know when they occur. However, with Christmas I think if you were going to implement it on Sunday that you should also think about having some service for those who would have trouble making the transition. After all your purpose is to enrich, not take away.
- As a festival celebration of Christmas I would approve it falling on Sunday - however, if the rest of the Country was celebrating Christmas on the 25th we would need a special service on this day also (additional work for the clergy).
- I encourage the suggestion. It seems very reasonable to me to fix their days. Unfortunately, tradition places a heavy emphasis on dates for remembering - like birthdays.

5. REACTION TO NEARLY HALF OF THE YEAR FOR OLD TESTAMENT

- This is one of the proposal's great strengths, but perhaps it could be presented (particularly to a congregation) with great emphasis on the ability this explanation would leave to promote the understanding of Christ and Christian concepts, and less emphasis on the "time-frame." What and why being equally important with "how much time."
- I am delighted.
- I am excited about including the Old Testament as an important part of the Church Year. I would like to see a more vital teaching element in each service.
- We lack a program of making the O.T. relevant to Christians. We have reduced God the Father to 1) Creator and 2) Father of Jesus. If added attention to God the Father can be more than a history lesson I'm all for it.
- Although we have in the past been negligent in including the O.T. teachings, I think you are now overemphasizing them by giving the O.T. equal time to the N.T. Could not some of the Church Year be spent in teaching the history of the Christian Church from the 2nd Cent. until modern times - or is that non-Biblical in nature and thus precluded?
- As you can see from my answers to Questions 1 & 2, I believe that only a small (25%) part of the year should be devoted to the preparation phase, and that major (75%) portion should be devoted to the Messenger and the Message. However, weaving 3 of the Jewish high holy days into the New Testament segment would be a way of extending the Jewish impact.
- I think it would be better to devote equal time to the pre-Christian foundation (Old Testament), the life of Christ - his character and teachings, and the post-Christian growth of the church with its interpretation of Christ. The Old Testament is the foundation, the Gospels the body, and Epistles are the roof, the crown. But for a Christian, the substance is Christ Himself.
- It is too long and too focused on Old Testament. It would be great to emphasize our Old Testament roots, so long as it is tied to our New Testament.
- I like the idea of increasing the Old Testament background and I think it would increase understanding of what is being said in the N.T.
- I think this is an excellent decision. As each new Bethel class graduates, they will welcome lessons and sermons on the O.T. even more.
- I agree.

6. WHAT LIKELY EFFECT ON PRIVATE SPIRITUAL LIFE?

- Frankly, no more than the present liturgical year unless the Church's leadership uses it to teach and challenge the pew-dweller to turn the themes of the liturgy into a way of life.
- It might turn more people on - awake them - to the basic values in the Old Testament. We tend to emphasize the differences between things, sometimes to the point of prejudice and animosity. Your changes might help people see the similarities, the interrelationship between Judaism and Christianity. Ultimately this might make people more understanding of all differences and lead to a better, more peaceful world.
- Because your proposed calendar is more logical in progressing step by step through the history of the Jewish/Christian Church, Easter would become a tremendous spiritual culmination. However, the lack of a full Advent and Lenten season would for me lessen the spiritual impact. Somehow all that history seems to negate the mystical presence of Christ which is so necessary to a satisfactory prayer life.
- I don't think that the proposal would change the spiritual life of worshippers unless it happened to pique their interest which, in turn, would lead them to greater interest. But I do not believe that this proposal has a great chance of arousing interest as many other proposals would (e.g. the current appeal for attendance at Bethel classes).
- Your proposal in my opinion would greatly enhance the spiritual life of the worshipper as well as broadening his knowledge. Personally, I would like a more definite interpretation of the Bible as it relates to life at the time it was written, and as it relates to life today.
- It would assist them in understanding where, how, why their faith is justified. It would assist me immeasurably. I really am not very "church bright." Sunday to me was Sunday - period. This gave me a real handle on what is coming and why.
- It should be deeply enriching and help to answer all the many questions we all have about our faith.
- See comments on cover (enclosed as addendum). I don't see a great change unless you are successful in encouraging people to read certain chapters or books mid-week.
- I like the idea of individual and family unity with the church. I personally feel that special days, special mid-week services, special requirements from the congregation, special festivals, will bring about a unity and make the church increase in importance during the daily life of its members.
- The effect your proposal would have depends upon what is done with new liturgy. If the clergy preached on the New Testament all the time and ignored the Old Testament readings, little change would come about.

It seems to me a lot of the effectiveness depends on individual priests.

- Hard to say, possibly increase the negativity of Christians who do not understand what the New Testament is saying.

7. WHAT ARE PERILS IN TRYING IT IN THE PARISH?

- With minor revisions such as (1) retaining familiar names of festivals and seasons and (2) retaining the dates of major festivals on the calendar, where they now occur, and (3) with properly educating the congregation, I feel the Parish will not be too upset. You are bound to have those who will be unhappy and leave the church, but what seems of greater concern is that newcomers from other Episcopal churches would probably be unfavorably impressed. I fear our evangelism would be seriously thwarted.
- Why not! Sadly, many people might not even be aware of the difference or really care. But such a testing might stir up enough people (and controversy) to lead other people to examine their values and their Christian commitment.
- Visitors who come here for a "shelter from the stormy blast" of endless change will be turned off. A few of the remaining parishioners who deplore any change will be further shaken up and perhaps even out. I believe it would be virtually impossible to move Christmas and Easter from their present dates even as an experiment.
- Any change is usually disturbing in the beginning - we all tend to resist. Great care should be taken (and I know it would be) to make the parish feel it was involved in a very special project with far-reaching implications - that we all join in this experiment to deepen and enrich our Christian walk, and the reactions of all would be really important and should be frequently monitored. Perhaps the 7:30 service should be left as an option of free choice and could be used as a "control" group.
- Yes!! C.O.S. is a conservative parish of a conservative Episcopal religion. You know people are going to yowl that "we've never done it that way!" You will have to prepare for it carefully, probably most carefully with the guilds. Keep "rabble rousers" like XX away from it at the beginning. Take no one and nothing for granted. The resistance to change will come from old and young, male and female, virtually unknown parishioners and some very important and influential members. It's very "saleable" but take care.
- Implementing such a complete "overhaul" of the Church Year in our parish should probably be handled in a very careful and tactful manner, perhaps with a detailed explanation of why this program should be undertaken. Old and "comfortable" traditions are hard to change. However, I would like to see the proposal used in its entirety and at its fullest strength.

- The experimentation would do great harm if it incorporated time changes in Christmas, Easter and perhaps other days which have widespread popular acceptance. Otherwise, I think that the program would be stimulating and would arouse considerable parishioner interest.
- People rightly need some stability in a changing world. A whole year's experimentation would be too disconcerting for a majority of Churchgoers. Those who attend occasionally might not even notice. Some might look elsewhere. One year is both too long and too short. I suggest an experiment of one specific aspect for a 2-3 year period.
- I see problems when you change any of the days or seasons with which people are familiar. For example, you are suggesting eliminating Ash Wednesday. I myself would go to another church that day rather than lose what I feel to be a moving and meaningful part of my worship. This also applies to the idea of eliminating Advent, shortening Lent, etc. I think what you need to stress is adding to our knowledge and worship, not eliminating services that offer comfort and meaning.
- Yes. I would recommend trying it. However, I would introduce this with little or no fan-fare. So as to educate the congregation and be actually into the new calendar and themes before they (the Congregation) realize a change has been under way. Of course, the astute religious student will be aware, but I don't feel they will offer the objections.
- 1) We will have to be extremely sensitive to the needs of visitors, who will be thrust into the middle of the grand experiment.
2) Our church school and Forum topics should be similarly refocussed to "march in step."
3) We will have to make sure we focus our Old Testament lessons on how it helps us be good Christians.

8. WHAT ARE THE POTENTIAL GAINS?

- See above.
- Potential gains may be seen in a more vital spiritual and knowledgeable growth of the congregation, creating a more active and unified parish family. Perhaps of mid-week service could be one of family worship when both adults and children would be together for worship and teaching.
- I'm proud of you. It just makes good, common sense. It will help shed some of the ultra-conservatism tags this parish has just gained over the years. Then we can go back and be conservative on those points that demand conservatism.
- Change occurs every day and we all adjust. This is a mature parish, good sense would prevail after the initial flap and there would be

the wonderful chance to take part in building a new liturgy, a more beautiful worship.

- The whole parish could become involved in a learning experience somewhat paralleling Bethel or Faith Alive. People could learn that calendars are, at best, man-made devices. By experimenting, a new generation of Episcopalians could re-look at their church and their world in a new light.
- See above.
- Greater interest by members of the congregation to take Bethel classes. Greater understanding by all of the background of the Christian Church and its inter-relation with Judaism through increased exposure to the O.T. Greater understanding of the Jewish people and their religion.
- The Church might get a nickname other than the "Birch Church." It might attract the curious. It might get some people to think about their lectionary and Church Year.
- I think it could lead to a rather exciting summer season and a congregation that has greater knowledge of why Christ did certain things.
- In the long run, I think this proposal will be a unifying factor and will bring religion into daily life. I believe those of the congregation who have been fortunate enough to have had Bethel will welcome this change.
- I would really appreciate having more focus on the Old Testament. I think a fuller understanding of the O.T. would help the Congregation become more comfortable with and accepting of members of the Jewish faith. It might also help people (with a suitable Forum lesson) appreciate why the various church reform movements took place.

9. GENERAL COMMENTS

- As a general overview to your proposal to reorder the liturgical year, I offer the following comments:

I fully agree with your suggestions (as a foundation to this proposed reordering of the calendar) that a knowledge of the Old Testament is a necessary part of being a knowledgeable and understanding Christian.

Like you, I found most of my "Aha" moments in Bethel in the Old Testament, and I eagerly anticipate the O.T. reading each Sunday.

As I understand the relationship of the readings and the Sermon (homily), the Sermon tries to relate the reading (or its message) to our lives today. While this can certainly be done, and done well, I must confess that my "Aha" moments come not from relating an O.T. passage or concept to today, but in fitting that passage into the puzzle of my understanding of the O.T. - and I'm not sure how I see that being

accomplished in the setting of a Sermon, unless the sermon takes on more the form of lessons on the readings.

Adding to the above point, most of my "Ahas" came after hours of reading and discussion - something that, frankly, it's difficult to get the congregation to do, especially in preparation for a Sunday Service (I don't believe that the Forum could be used effectively to accomplish this "education," because a large proportion of the Forum attendees are Bethel grads already).

I commend your suggestion to start the Church year in early July - perhaps (since you are tying dates to lunar events) you should start right after the summer solstice (mid-June).

I also commend your suggestion to fix special dates on Sundays, an idea that would be easily achieved through your re-ordering of the secular calendar.

I suggest you emphasize O.T. feasts and celebrations in order to re-enforce the O.T. readings (The best known Christian events center around the big feasts and festivals, e.g. Easter, Christmas).

I suggest your Doctoral Thesis focus more on the reasons (merits) of your proposed change and less on setting the stage for why the opportunity for this change is "ripe for the picking."

COLLATION OF GROUP CRITIQUE

- I - The proposed re-ordering was seen to have these potential problems or liabilities when considered over against the accepted structure:
- During summertime in the U.S.A. folks tend to stay away from church or attend sporadically. Much of your seasons will be lost. Better to wait until after Labor Day to introduce any important themes.
 - You seek a different proportion of lessons between the Old and the New Testaments, but you need a third division there, i.e. Old Testament / New Testament / Church. Your Sundays 10-23 are given too much space.
 - Here's another possible division: OT/NT (Gospels)/NT (Interp. - Epistles, etc.) More Apocrypha needed - slice it from Kingdome.
 - We need to keep a Trinity Sunday. The Creed makes it important.
 - Your proposal is too Bible-based, not enough "Church-in-the-World"-based.
 - You make too little of the seasons of Advent and Lent.
 - We still have an emotional seasonal rhythm, and mustn't lose it.
 - Rename your "Prophettide" (20-23) as "Advent."
 - Can you work in some Jewish holidays?

II - The plan was seen to have these potential strengths:

- Vacation times vary in the modern world and from place to place, so the choice of what to put into the summer Sundays doesn't matter that much.
- People live up or down to what is expected, so if you give them something important in the summer they'll come. Schools will soon be year-round anyway.
- The plan puts more of the O.T. into our consciousness, and that is good. You are creating a real foundation which was not there.
- The proposal needs more on the Prophets, which show us Christ's mind and background.
- Creation and Passover are excellent. They speak to our understanding of God. Christianity tends to know "Jesus," forget "God."

ACTION: DEVELOPMENT OF AN EXODUS LITURGY

My final evaluation of the evaluations above was that I was going to have some mighty rough sledding between now and the day that the Liturgical Churches of Christendom would come beating down my doors to insist that my plan be implemented in its full richness. The cadre reaction, falling short of a consensus save on a few issues, was both edifying and sobering. Bearing in mind that these men and women constituted a rather elite cross-section of active and informed churchmen, I had to acknowledge that resistance to many of the features of my re-ordering were entirely justified. Even I had begun to perceive that parts were merely "clever" and that their implementation would not gain enough to offset the upset caused by any change in the order of things.

A wholesale endorsement of such a radical departure from an old tradition was never, of course, what I anticipated, even among those who knew me, loved me and were inclined to indulge my penchant for challenging established ways. Specific aspects of the proposal had, in fact, received almost universal approval, and they were the things which mattered the most to me as well. It is those features which will appear as my concluding proposal. From no member of the cadre or from my fellow clergy had come anything but solid support for the essential thesis, which was that the Old Testament demanded a far greater role in the Christian liturgical cycle.

THE EXODUS LITURGY

The time had now come for us to endeavor to fashion a particular liturgical expression of our uniformly cherished Hebrew heritage, one which would be suitable after revision for sharing with the entire parish.

What turned out to be our starting point was the Jewish institution of the household Succot, or booth, in connection with the Feast of

Tabernacles. This custom of dining in an easily-built temporary hut, as we had learned from one of our reporters, developed when the priestly tradition sought to create a spiritual linkage between what was originally an autumn feast of the grape harvest and the saving history of Israel's migration.

"All that are native in Israel shall dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt." - Levitticus 23:42-43.

THE PRODUCT

It was my own decision to design a Passover seder for this family "meal in a tent." Although Passover evolved from a springtime feast of sacrifice rather than an autumn feast of harvest, both meals had become associated in the priestly tradition with the selfsame Exodus experience, and the conflation seemed therefore at least as justified as the Christian intertwining of Christmas and Epiphany.

Because already in our deliberations we had seized upon the Exodus as that Old Covenant event most urgently demanding a Christian liturgical celebration, that was to be our focus.

The final celebration of our many weeks together in the wilderness of liturgical exploration was also my offering of appreciation to the cadre for their weeks of effort. I compiled the "script," enlisted helpers from outside the group to help stage the liturgy, and thereby kept it something of a surprise for them by rehearsing my liturgists in secret. I announced to the men and women of the cadre only that they were to gather on the specified evening, dressed for a hike in the out-of-doors, bringing with them food which could be carried on a journey and easily consumed.

The script for our first attempt (rather my first attempt) at a Liturgy of the Exodus follows on Page 802. Because the grounds of the Church of Our Saviour are extensive and verdant, the entire liturgy up to the succot meal was conducted in the open air rather than in the church proper.

We gathered on a patio between the parish office building and a classroom building at the appointed time. Garbed as a bedouin patriarch, I announced that we were about to quit this "Egypt" which had enslaved us, in quest of a home promised us by The Lord of Israel. Suddenly a tall, muscular Pharoah appeared on a balcony above the patio, brandishing his spear and bidding us be gone from his domain.

As we made our frightened way between two buildings, our escape path through an archway was blocked by a "Sea of Reeds," in this case a

garden sprinkler producing a fine mist of water. With the menacing Pharoah hot on our heels threatening bodily harm, the cadre suffered itself to brave the "deluge" of water and found itself safe but desolate in the darkening parking lot behind the church. As the sprinkler flow increased to full pressure, Pharoah in his pursuit was drowned. All sang the joyful Song of Deliverance (Exodus 15).

Suddenly in the distance a fire erupted from the top of a great mound of earth (fortuitously the excavated dirt from a basement recently constructed had been piled at the far end of the parking lot), and we made our way in silence to Sinai, where the Decalogue was delivered to me by an angel of God and the cadre covenanted to obey the Law in the manner of the responses from the Communion Liturgy.

Then we made a rather lengthy journey, halting at last before the closed doors of the rectory garage. As the doors slowly levitated (electric opener), the Succot within was revealed: walls covered over with tarps, the floor with mats and cushions, a menorah blazing and cups on a low table for the wine blessing. The evening concluded with our pot-luck feast, ornamented by selections from the Seder of the Four Cups.

THE PRODUCT REVISED

This first-effort celebration was to be the forerunner of an elaborated Liturgy of the Exodus, which would require the employment of the entire cadre and would be presented weeks later for over two hundred members of the parish family. It is that liturgy, a copy of which is also included along with photographs of the event, which we hope to make an annual part of parish liturgical life. This second liturgy is the work of many hands beside my own, and its execution was an occasion of great delight for both the cadre and the congregation. It is offered for the use of any Christian congregation which wishes to expand the scope of its testamental life.

A FIRST ATTEMPT AT
A LITURGY OF THE EXODUS

802

Priest: My Brethren, we are gathered this evening as Christians to celebrate and to commemorate the deliverance of Israel out of bondage in a foreign land. The Exodus of the Jews is a foundation chapter in our own history as followers of Jesus Christ.

(The yammukah is distributed to the men).

Priest: This is Egypt, where we have been slaves for three hundred years. God has raised up from among us a mighty prophet, Moses. He has contended with pharaoh of Egypt for our freedom, and has prevailed.

Pharaoh: Begone, Israel, out of our kingdom. You have afflicted us your masters with plagues of blood, of frogs, of insects, of hail and locusts, and now you have destroyed our firstborn sons. I release you from your bondage to me. Begone, cursed Jews, and may the wilderness claim the dried bones of you and your children.

Reader: "And on that very day the LORD brought the people of Israel out of the land of Egypt.....And Moses said to the people, 'Remember this day, in which you came out from Egypt, out of the house of bondage, for by strength of hand the LORD brought you out from this place.'"

(The Exodus begins. The people travel to the Sea of Reeds)

Reader: "When the king of Egypt was told that the people had fled, the mind of Pharaoh was changed, saying, 'What is this we have done, that we have let Israel go from serving us?' So he made ready his chariot and took his army with him, 600 picked chariots.....The Egyptians pursued them, and overtook them encamped at the sea."

Pharaoh: Hold fast, Israelite slaves. You shall return to Egypt as before, and you shall serve me until the day you drop.

Reader: "Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind.... And the people of Israel went into the midst of the sea.

(The people pass thru the waters)

Priest: "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The Lord is my strength and my song, and he has become my salvation..... Thy right hand, O LORD, glorious in power, thy right hand shatters the enemy. Who is like thee, majestic in holiness?"

(The people advance to the mountain, which flames)

Reader: "On the third new moon after the people of Israel had gone forth out of the land of Egypt, on that day they came into the wilderness of Sinai.....And Moses went up to God, and the LORD called to him out of the mountain... 'Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."

Priest: (Recites the Decalogue, the people making the liturgical responses).

Reader: And for forty years the children of Israel remained in the wilderness, and the LORD ministered to them, feeding them with manna and with water from the rock.

(The people proceed to the Succat for the evening meal)

(Dinner ritual: See "Seder" booklet)

(Festivities follow in the rectory, concluding with a toast in kosher wine).

#

Place: The Brown Courtyard
Time: 6:30 PM 7/15/84

Leaders of the Twelve Tribes should be promptly assembled at their designated positions, garbed in robes and headgear and prominently displaying their tribal standards.

As parishioners arrive they will be relieved of their food offerings, provided with shawls, and assigned to tribal positions behind their tribal leaders.

Tribal leaders should be aware that there may be some "malcontents" within their ranks and that these persons may from time to time murmur against the leadership. Murmuring is allowed, but do not allow members of your tribe to wander from the line of march, lest they end up not in Canaan but in Cairo!

Participants with speaking parts will be equipped with portable amplification units, carried by acolyte companions. They should be switched "off" when not in use.

The Priest and Moses (in this case the Senior Warden) enter, descending the staircase from the Endowment Office and halting midway. Trumpets will be sounded, bringing the assemblage to attention.

Priest: My Brethren, we are assembled this evening to celebrate and to commemorate the Deliverance of Israel out of bondage in a foreign and oppressive land.

This is the land of Egypt, where we have been unwilling slaves for three hundred years. God has raised up from among us a mighty prophet, Moses.

(Moses raises his staff, and the people cheer him)

He has contended with Pharoah of Egypt for our freedom and Moses has prevailed.

(Suddenly Pharoah appears on the balcony opposite, surrounded by his soldiers)

Pharoah: Begone, Israel, out of our kingdom. You have afflicted us your Masters with plagues of blood, of frogs, of insects, of hail and locusts, and now you have destroyed our first-born sons. I release you from your bondage to me. Begone, cursed Jews, and may the wilderness claim the dried bones of you and your children.

Priest: And on that very day the Lord brought the people of Israel out of the land of Egypt. And Moses declared to all the people,

Moses: Remember this day, in which you came out from Egypt, out of the house of bondage, for by strength of his hand and not by human might the Lord has brought you out from this place.

(Four of Pharoah's soldiers go down the steps and group themselves in back of the people menacingly. Two soldiers remain to guard Pharoah. His attendant holds his sun shade over him)

Soldiers: Begone, Jews....Leave the kingdom....Would you have us all be dead men?....Flee for your miserable lives... Take your wives and children and be gone....Begone out of Egypt.

Moses: Come, my children. God has delivered you from the rule of the Egyptians and He will bring you into the land which He swore to Abraham, to Isaac and to Jacob that he would give you for a home.

(Trumpets blow. The Exodus begins as tribal leaders lead the people from the Brown Courtyard across the Parish Hall patio to the east walkway of the Church. The Murmurers should murmur).

Murmurers: Where are we going?....Where is Moses taking us?.... Did you lock the house?....Who has the food?.... Why are we leaving in the middle of the night?.... Do we have Joseph's bones?....How will we make it past the Red Sea?....If we had stayed longer, I could have borrowed more jewelry....Who does Moses think he is? He walks into Egypt and suddenly expects us to take orders....A couple of plagues does not mean that he knows what he is doing.

(The people gather about Moses at the platform halfway to the Reed Sea)

Priest: When the King of Egypt was told that the people had fled, the heart of Pharoah was changed, and he thought, "What is this that we have done, that we have let Israel go from serving us?" And so he made ready his chariot and took his army with him, six hundred picked chariots. The Egyptians pursued Israel and overtook them encamped at the sea.

(Pharoah and his soldiers descend from the balcony. Pharoah climbs aboard his chariot and soldiers wheel it toward the Israelites. They halt opposite the platform)

Pharoah: Hold fast, Israelite slaves. You shall return to Egypt as before. You shall serve me until the day you drop.

Priest: Then Moses stretched out his hand over the sea. And the Lord drove the sea back by a strong east wind. And the people went into the midst of the sea.

(The tribes are led down the walkway and through the archway. Perforated hoses aside the walkway and the sprinkler at the archway diminish their flow - but not so much as to spare the people any discomfort)

Murmurers (as they approach):

Is Moses crazy?....Look at all that water!....
Water?? I can't swim!....We'll all be drowned....
Is there a ferry?....I think we should go back
with Pharoah....Why didn't we take the main highway?
These detours are a disaster....Does Moses think
we're fish?....The chariots are following us. We
can't escape....Mother told me not to take the
advice of strangers....How could God desert us
at a time like this?....I want to go back!

(The people pass through the archway to safety. They turn and watch as the waters increase. Pharoah and his soldiers try to pass through the archway and fall drowned)

Priest and Tribal Leaders:

I will sing to the Lord, for he has triumphed
gloriously; the horse and his rider he has thrown
into the sea. The Lord is my strength and my song,
and he has become my salvation. The right hand,
O Lord, glorious in power, thy right hand shatters
the enemy. Who is like thee, Majestic in holiness?

Priest (from second platform):

They set out from Elim and all the congregation of
the people of Israel came to the Wilderness of Sin
on the fifteenth day of the second month after they
had departed from the land of Egypt. And the whole
congregation of the people of Israel murmured against
Moses in the wilderness.

(Moses and Priest move toward the Manna tree and the tribes follow. They assemble around the tree)

1st Murmerer:

Would that we had died in Egypt rather than starve
here. We had flesh pots in Egypt, we ate bread to
the full.

2nd Murmerer:

Moses, you have brought us to the Wilderness to starve. Where are the farms you promised? Where will we find leeks and onions?

3rd Murmerer:

We're running out of supplies, the animals are starving. At least the Egyptians kept us fed. I move that we go back to our slave jobs..

Priest: Then the Lord said to Moses, "Behold, I will rain bread from heaven for you." So Moses said to the people,

Moses: You shall know that it was the Lord who brought you out of the land of Egypt, and you shall see the glory of the Lord because he has heard your murmuring.

(A rope is pulled, releasing tiny sacks of popcorn which fall to the ground)

Priest: And there was on the face of the Wilderness a fine flake-like thing, the bread which the Lord had given them to eat. Now the house of Israel called its name manna.

(Tribal leaders gather the sacks and distribute them)

Priest: All the congregation of the people of Israel moved on from the Wilderness of Sin according to the commandment of the Lord, until they came to Sinai. And they encamped before the mountain.

(The first fire and smoke appear on Sinai as the people approach it)

Priest (from the lower hill):

On the third new moon after the people had gone forth out of Egypt, they came to Sinai.

(Moses ascends the mountain)

And Moses went up to God, and the Lord called to him out of the mountain, "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession: for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel"

(An acolyte delivers the Tablets to Moses, who faces the people from the mountain)

Priest: So Moses came and called the elders and set before them all these words which the Lord had commanded him.

And all the people answered together and said,

Tribal Leaders:

All that the Lord has spoken we will do.

(The greater fire and smoke appear on Sinai. Trumpets sound)

Priest: Now when the people perceived the thunderings and the lightnings and the sound of the trumpet and the mountain smoking, the people were afraid and trembled and they stood afar off and said to Moses,

Tribal Leader:

You speak to us. Let not God speak to us, lest we die.

Moses: These are the things which the Lord has commanded you to do:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods but me.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Thou shalt not make to thyself any graven image, nor the likeness of anything that is in the heaven above nor in the earth beneath, nor in the waters under the earth: Thou shalt not bow down to them, nor worship them.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Thou shalt not take the Name of the Lord thy God in vain.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Remember that thou keep holy the Sabbath day.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God gives thee.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Thou shalt do no murder.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Thou shalt not commit adultery.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Thou shalt not steal.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Thou shalt not bear false witness against thy neighbor.

People: Lord have mercy upon us, and incline our hearts to keep this law.

Moses: Thou shalt not covet.

People: Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

(Trumpet fanfare)

Priest: And in the fortieth year on the first day of the eleventh month, Moses spoke to the people of Israel according to all that the Lord had given to him.

Moses: The Lord our God has said, "You have stayed long enough at this mountain. Turn and take your journey. Behold I have set the land before you: go in and take possession of the land which I swore to your fathers, to Abraham, to Isaac and to Jacob. Therefore impress these my commandments upon your very heart; bind them as a sign on your hand and let them serve as a symbol that it will go well with you and that you may multiply greatly as the Lord the God of your fathers has promised you in a land flowing with milk and honey.

Priest: Let us pray.
Almighty God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues....In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord.

People: Amen.

(The people are led into the Promised Land - or Parish Hall - for feasting, the blessing of wine, singing, dancing of the Hora, and other general frivolities. It is appropriate that canopies be raised over the dining area and that those who are able eat upon pillow-strewn mats)

SUGGESTIONS FOR A CONCLUDING SEDER

There is any number of published sources for Jewish ritual customs, including not only Scriptures and prayers but traditional songs, dances, even games to be played. It is important for Christians to understand that for the appropriate seasons Jews invest their observances with a spirit of hilarity. They are comfortable combining devotion with jollity, and we may have something to gain from emulation.

The ritual below is gathered from several sources, from a Model Seder prepared by Rabbi Harvey Fields of the Wilshire Boulevard Temple in Los Angeles, the Sabbath and Festival Prayer Book, the Episcopal Prayer Book and others.

In cases where it is inconvenient for the entire congregation to recline in a banqueting situation for the Seder, a representative group can be gathered about a table in the chancel or on a platform. In the case of a Wilshire Temple Seder for the general public, symbolic portions of the various foods were distributed by ushers to the entire gathering, and a small choir both taught and led the singing of Hebrew songs (those selected were simple and repetitive enough for easy learning).

Reader: The celebration of Passover (Pesach) is one of the oldest ceremonies of our Hebrew heritage. We observe this Seder in order to remember the Exodus of God's chosen people from the cruel slavery of Egypt.

There is another reason why we celebrate Passover. We do so because all sorts of slaveries still exist. Men are enslaved by poverty, ignorance, by disease and by governments which will not permit them to be free.

In our Seder we rededicate ourselves to freedom. We pledge ourselves to the fulfillment of God's promise of liberty and justice for all mankind.

(Lighting of the Candles)

A Mother: Blessed art Thou, O Lord our God, King of the universe, who createst the light of the fire.

Eternal God, who led the Children of Israel into freedom by a pillar of cloud by day and a pillar of fire by night: Grant that we who walk in the light of thy presence may rejoice in the liberty of the children of God; through Jesus Christ our Lord. AMEN.

(Kidush - Wine Blessing)

A Father: Blessed art Thou, O Lord our God, King of the universe, who createst the fruit of the vine. AMEN.

We raise our cups in gratitude to God for the joy in our hearts as we celebrate our deliverance from bondage.

(Carpas - Blessing of a Green Vegetable)

Reader: Blessed art Thou, O Lord our God, King of the universe,
who createst the fruits of the earth. AMEN.

We dip the herb in salt water before we eat, for the
salt water reminds us of the tears our ancestors shed
when they were slaves in Egypt. Often our lives are
combinations of happiness and sadness, of success and
failure. We praise God for all of life and for the
strength to endure.

(Matza - Blessing of Bread)

Priest: Blessed art Thou, O Lord our God, King of the universe,
who dost bring forth bread from the earth. AMEN.

This is the bread of poverty which our ancestors ate in
the land of Egypt. Let all who are hungry come and eat.
Let all who are in want share what God has given to us.

(Here may be added the Haggadah, the story of deliverance from
Egypt, in dialogue between a child and a parent)

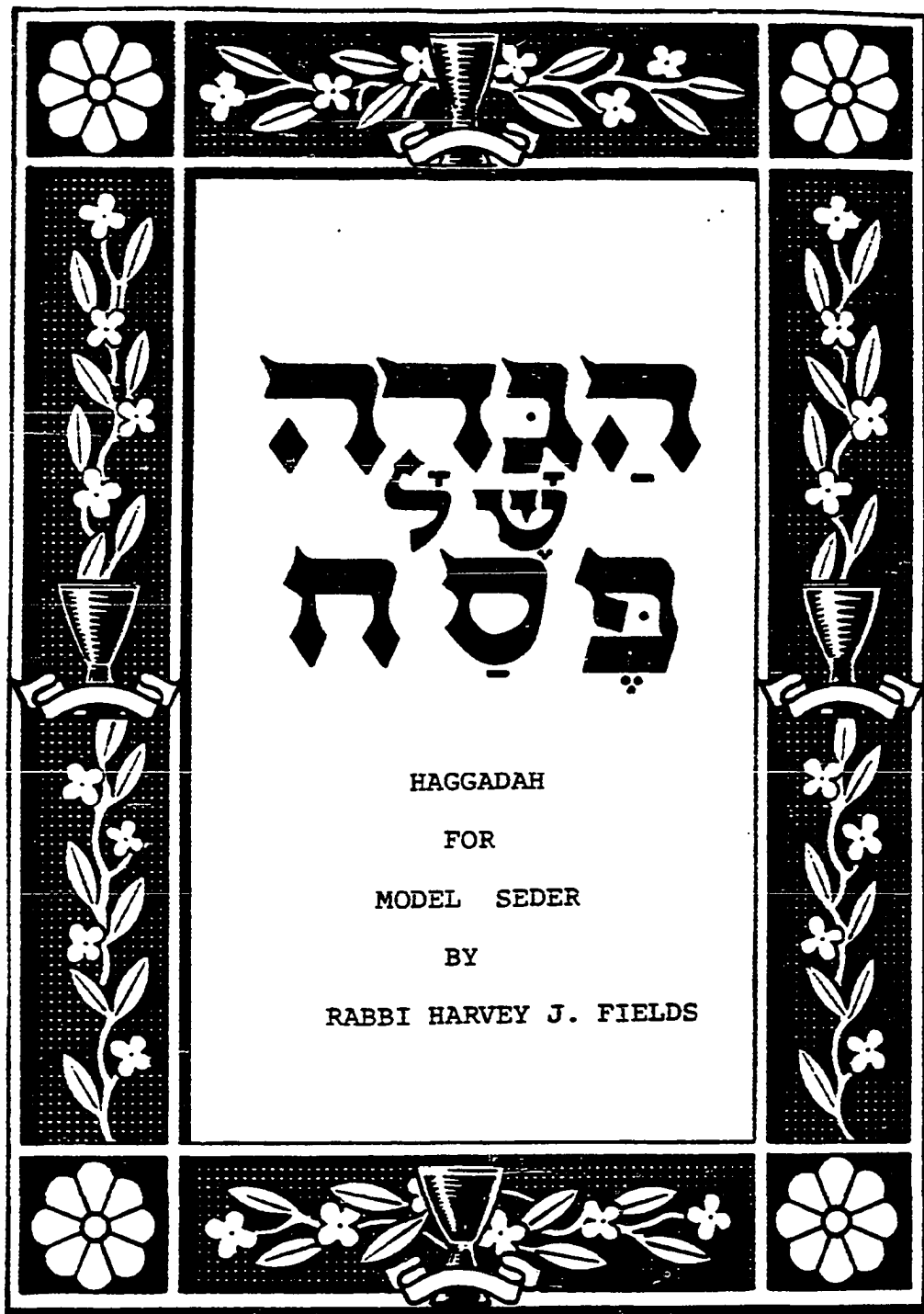
(All stand for Hallel - The Psalm of Rejoicing)

People: Blessed be the name of the LORD from this time forth
and for evermore.
From the rising of the sun to its setting
the name of the LORD be praised.
The LORD is high above all nations,
and his glory about the heaven.
Who is like the LORD our God,
who is seated on high,
Who looks far down upon the heavens and the earth?
He raises the poor from the dust,
and lifts the needy from the ash heap,
To make them sit with princes,
with the princes of his people.
Praise the LORD. Alleluia.

Priest: My brothers and sisters in Christ our Messiah, in celebrating
this Seder of the Exodus we must remind ourselves that slave-
ry still exists in the world. People are enslaved by poverty,
hunger, ignorance, disease and by governments which will not
suffer their own citizens to be free.
Let us here rededicate ourselves to the freedom which God's
justice ordains for all men and women everywhere. Let us
pledge ourselves to sacrifice for the day when all will
enjoy liberty, justice and peace.

The LORD bless you and keep you. AMEN.
The LORD make his face to shine upon you and be gracious
unto you. AMEN.
The LORD lift up his countenance upon you and give
you peace. AMEN.

(Feasting and Merriment)



WILSHIRE BOULEVARD TEMPLE
Los Angeles, California

1984 - 5744

RABBI EDGAR F. MAGNIN
RABBI ALFRED WOLF
RABBI HARVEY J. FIELDS
RABBI SHELTON J. DONNELL

-1-

OPENING
SONGBehold I am ready
Hini'nee muchan-u-m'zuman

הִנֵּנִי מִכָּן וּמִזָּמָן

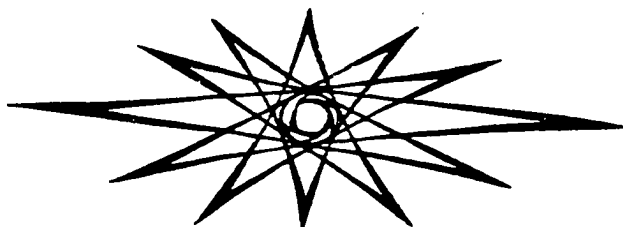
INTRODUCTIONReader

The celebration of Pesach is one of the oldest ceremonies in the Jewish calendar. Jews have observed a Seder throughout the ages in order to remember the Exodus of the Jewish people from the cruel slavery of Egypt.

The Seder is a dramatic way in which Jews relive history. Jews do not believe that it is enough just to know about what happened to our people in Egypt. We believe that we must get into our history and feel what it would be like to suffer as slaves and be liberated.

There is, however, another reason why we celebrate Pesach. We do so because all sorts of slaveries still exist. People are enslaved by poverty, hunger, ignorance, disease and by governments who will not permit them to be free.

In celebrating our Seder, we rededicate ourselves to freedom. We remind ourselves of those who are not yet free, and we pledge ourselves to work for the day when all will enjoy liberty, justice and peace.



LIGHTING
OF
CANDLES

Everyone

May the festive lights we now kindle
inspire us to use our powers
To heal and not to harm,
To help and not to hurt,
To be generous and not greedy,
To serve You, O God of freedom.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵיר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav
v'tzivanu l'hadlik neir shel (shabbat v'shel) yom tov.*

Be praised O Lord our God, Ruler of the universe, who enables us to
attain holiness through the religious duty of kindling the festival
lights.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינֵנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruh Atah Adonai Eloheinu Meleh ha-olam sheh-heh-heh-yanu v'ki-y'manu
v'higi-anu lazman hazeh.*

Be praised O Lord our God, Ruler of the universe who has granted us
life, sustained us, and enabled us to celebrate this festive season.

KIDUSH

Reader

Wine is the symbol of our joy as we celebrate Pesach. Centuries ago our people heard the call of freedom. Today, that call is sounded again.
We raise our cups in gratitude to God for the yearning of freedom we feel in our hearts.

Everyone

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶן.

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

Be praised O Lord our God, Ruler of the universe, Creator of the fruit of the vine.

CARPAS

Leader

The greens we are about to dip in salt-water symbolize the coming of spring and the happiness we feel at this time of year. The salt-water itself reminds us of the tears our ancestors shed when they were slaves in Egypt.

Our lives are often combinations of greens and tears. Some days are happy and others are sad. We have our failures and our successes. With the Carpas we thank God for all life, and pray for the strength to find human fulfillment.

(everyone dip greens in salt-water)

Everyone

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה, *amah.*

Be praised O Lord our God, Ruler of the universe, who creates the fruits of the earth.

Leader

(explanation of AFIKOMEN)

Leader

For many centuries it has been the custom to share the Seder with friends or with those who might not be able to make a Seder for themselves. Over 2,000 years ago a practice developed which became a part of our Seder.

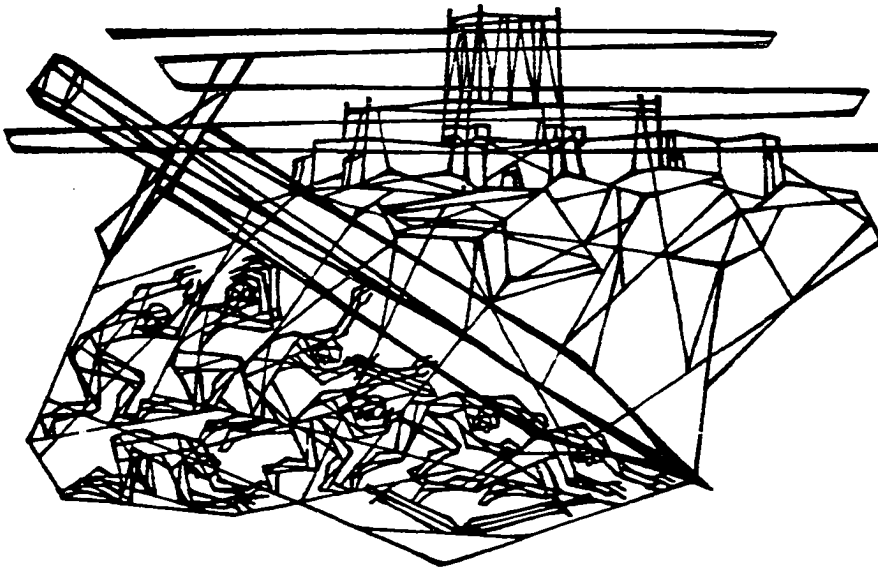
The leader would open the door of his house and invite those passing by to join in the Seder. Holding up a piece of matza he would say as we do now:

Everyone

הָא לַחֲמַא עֲנָא דִּי אֲכָלוּ אַבְרָהָמָא בְּאַרְעָא דְּמִצְרַיִם.

כָּל דְּכַפֵּין יִיתִי וְיִיבֹל, כָּל דְּצָרֵיהּ יִיתִי וְיִפְסֹח.

"This is the bread of poverty which our ancestors ate in the land of Egypt." It reminds us that throughout the world today there are millions of people who cannot afford even this much to eat. We hope to help them by our willingness to give to charity. May this Seder make us more aware of their suffering and more generous in our giving.



Reader

Jews have always loved learning and taught their children to ask questions in order to learn.

FOUR QUESTIONS are asked at the Seder. Afterwards, the Haggadah seeks to help us answer them. Let's now sing the FOUR QUESTIONS together.

Everyone sings

Why is this night different
from all other nights?

On all other nights, we
eat either leavened bread
or Matza. Why, on this
night, do we eat only Matza?

On all other nights, we
eat all kinds of herbs.
Why, on this night do we
eat especially bitter herbs?

On all other nights, we
do not dip herbs in anything.
Why, on this night, do we
dip them twice?

On all other nights, we
eat sitting or reclining
upon pillows. Why, on
this night, do we eat
reclining upon pillows?

מה נשתנה הלילה הזה
מכל-הלילות?

שבכל-הלילות אנו
אוכלין חמץ ומצה. הלילה
הזה כלו מצה:

שבכל-הלילות אנו
אוכלין שאר ירקות הלילה
הזה מרור:

שבכל-הלילות אין אנו
מטבילין אפילו פעם אחת.
הלילה הזה שתי פעמים.

שבכל-הלילות אנו
אוכלין בין יושבין ובין מסבין.
הלילה הזה כלנו מסבין:

Leader

Our tradition teaches us that even if we remember all of the answers to the Pesach questions, we should still review them. In doing so, we may find new ideas and a deeper understanding of our festival and its meaning.

Everyone

Why do we eat matza instead of bread, now and throughout the Passover week?

Leader

When Pharaoh finally allowed our people to leave Egypt, they had to flee in great haste. They had prepared dough for bread but had no time to bake it. As they travelled, the hot sun baked their dough into flat sheets of unleavened bread which they called matza. To remember their fear and hope for freedom, we eat matza on Pesach.

Everyone

Why do we eat bitter herbs at the Seder?

Leader

When our people were slaves in Egypt, their lives were very bitter. They were persecuted, beaten and not allowed to practice their traditions, so we eat bitter herbs now to remember their suffering. Only those who are willing to suffer for freedom achieve it.

Everyone

Why do we dip food twice at the Seder?

Leader

You have already heard that we dip the parsley in salt-water to remind us of the green things which grow again in the spring, and of the tears shed by the Hebrew slaves. We dip the maror, the bitter herbs, in the sweet charoset as a sign of hope. Our people were able to survive their slavery because it was sweetened by the hope of freedom.

Everyone

Why do we recline at the Seder table?

Leader

819

Many centuries ago, reclining at the table was the practice of only free people. We recline at the table now to remember that on Pesach our Jews were freed from slavery.

Everyone

There is a fifth question we should ask. Are there still slaves in the world today?

Leader

Unfortunately, there are many kinds of slaves today, and Pesach encourages us to think of them and try to help them.

Everyone

Some people, like the Jews of Russia, live in lands where they are not free to study and practice our tradition.

Leader

Some people like Jews of Syria are forced to live in constant fear of prejudice.

Everyone

Some people are denied decent housing, good education and a chance to earn a living for their families.

Leader

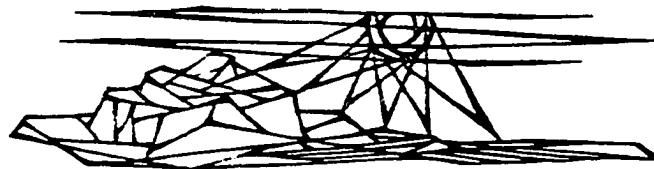
Some people are forced to work to enrich others, but are themselves not paid a proper wage.

Everyone

Some people are slaves to themselves because they allow bad habits to rule over them, and fail to use the intelligence and ability God gave them.

Leader

Ignorance, prejudice, poverty and inequality are all forms of modern day slavery. Pesach is our festival of freedom. It calls us to bring an end to all forms of slavery.

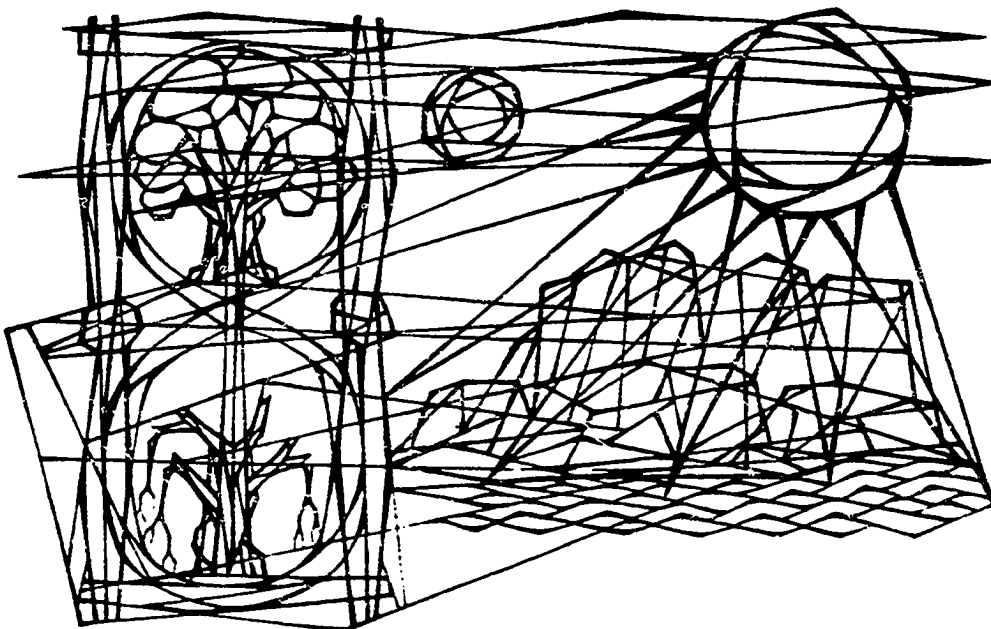


Leader

The Torah tells us that Pharoah refused to free our people. So ten plagues were sent upon the Egyptians until the cruel Pharoah allowed the Jews their freedom. But we are taught not to be happy when others suffer, even if they are our enemies. So at the Seder we remember the suffering of the Egyptians by pouring one drop of wine for each plague.

Everyone

Dam, Blood	דָּם.
Tzfardeyah, Frogs	צְפַרְדֵּיָּה.
Kinim, Lice	כִּנִּים.
Arov, Wild Beasts	עֲרוֹב.
Dever, Blight	דֶּבֶר.
Sh'hin, Boils	שָׁחִין.
Barad, Hail	בָּרָד.
Arbeh, Locusts	אַרְבֶּה.
Hosheh, Darkness	חֹשֶׁךְ.
Makat B'horot, Slaying of the First-Born	מַכַּת בְּכוֹרוֹת:



Leader

In all the wonderful things that happened to them when they escaped from slavery into freedom, our people felt the presence of a great Power-throughout the world and within themselves-which aided them in their struggle for freedom. We too are aware of God's goodness, and express our thanks and praise when we join in singing, Dayaynu.

(everyone sings)

Ee-lu hotzee, hotzee-anu
Hotzee-anu mee-mitz-ra-yeem (2)
Dayenu.

אלו הצאנו ממצרים.
דינו.

Ee-lu ka-ra, ka-ra la-nu
Ka-ra la-nu et ha-yam (2)
Dayenu.

אלו קרע לנו את הים.
דינו.

Ee-lu na-tan, na-tan la-nu
Na-tan la-nu et ha-Shabbat (2)
Dayenu.

אלו נתן לנו את השבת.
דינו.

Ee-lu na-tan, na-tan la-nu
Na-tan la-nu et ha-Torah (2)
Dayenu.

אלו נתן לנו את התורה.
דינו.

IN
EVERY
GENERATION

Leader

In every generation each Jew must regard himself as though he too were brought forth out of Egypt. The Torah tells us: "And you shall explain to your child on that day, 'It is because of what the Lord did for ME when I went free from Egypt'."

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם
לִרְאוֹת אֶת עַצְמוֹ בְּאֵלֵי הוּא
יֵצֵא מִמִּצְרַיִם.

Everyone

Because we are grateful for our freedom, we thank God and pray that someday all people will enjoy freedom from sorrow, from want, from cruelty, and from war.

(everyone sings)

"Behold, I am ready..."
Hini'nee muchan u-m'zuman

הִנְנִי מוכָן וּמְזֻמָּן

Everyone

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruh Atah Adonai Eloheinu Meleh Ha-olam borei p'ri ha-gafen.

Be praised O Lord our God, Ruler of the universe,
Creator of the fruit of the vine.

MOTZEE
MATZA

(Matza broken and distributed)

Everyone

**בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ.**

Baruh Atah Adonai Eloheinu Meleh ha-olam ha-motzi lehem min ha-aretz.

Be praised O Lord our God, Ruler of the universe, through whose
wonderous power food is provided for our sustenance.

**בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.**

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav
v'tzivanu al ahilat matzah.*

Be praised O Lord our God, Ruler of the universe, who enables us to
attain holiness through the religious duty of eating Matza.

(eat the Matza)

(each person takes some Maror and Charoset, then places it between two pieces of Matza)

Leader

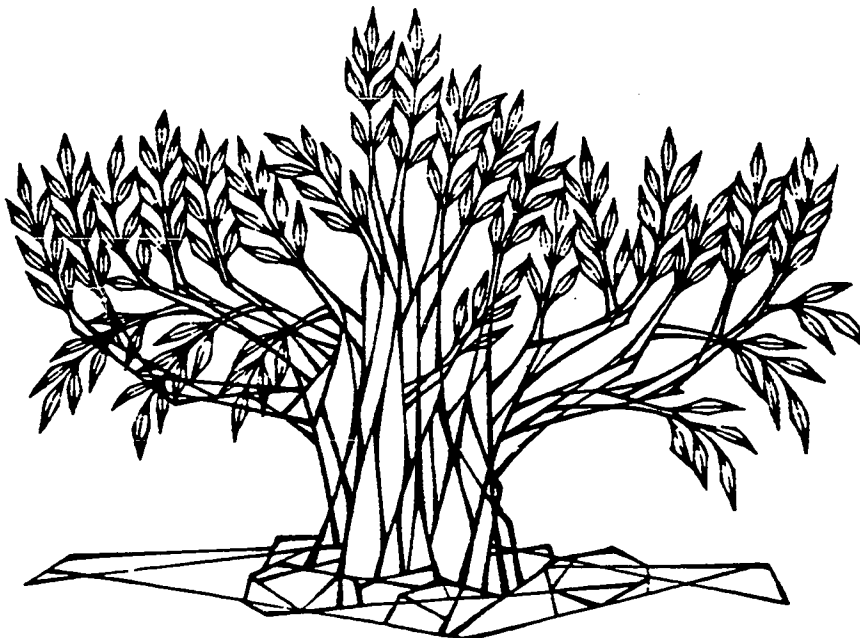
Now we take two small pieces of matza. With charoset, which reminds us of the mortar from which our people made bricks in Egypt, and with a small slice of bitter herb which represents their bitter lives, we make a sandwich. This was the practice of Rabbi Hillel who lived many years ago. He would make this special sandwich and say the following prayer:

Everyone

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav
v'tzivanu al ahilat maror.*

Be praised O Lord our God, Ruler of the universe, who enables us to attain holiness through the religious duty of eating Maror.



Leader

Now that we have finished and enjoyed our food, we give thanks to God.

Everyone

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כָּלֹ
בְּטוֹבוֹ, בְּחֶן בְּחֶסֶד וּבְרַחֲמִים.

Be praised O Lord our God, Ruler of the universe, who provides food for the whole world, with kindness, with mercy and with love.

בָּרוּךְ אַתָּה, יְיָ, הַזֶּן אֶת הַכֹּל.

Be praised O Lord, who provides food for all.

THE
THIRD
CUP

(everyone sings)

"Behold I am ready..."
Hini'nee muchan u-m'zuman...

הִנֵּי מִיָּד וּמִזְמָן

Everyone

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַנֶּפֶן.

Baruh Atah Adonai Eloheinu Melch ha-olam borei p're ha-gafen.

Be praised O Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Leader

There is always an extra cup of wine on the Seder table. We call it the cup of Elijah. Most of us remember that Elijah was a prophet of Bible times, a man of great kindness and courage, who taught people to worship God and who performed many acts of kindness and justice.

When Elijah died, people continued to think of him with deep affection. Gradually a legend developed that he would return to earth to bring about a time when poverty, cruelty, prejudice, disease and war would cease. In that way Elijah became a symbol for freedom, hope and peace.

Everyone

At our Seder we open the door to welcome the spirit of Elijah into our midst. As the door is opened, we sing a song about Elijah the Prophet.

Everyone Sings

Elee-yahu ha-Navee,
Elee-yahu ha Tishbee
Elee-yahu, Elee-yahu,
Elee-yahu, ha-Gilodee.

Bim-he-ra, b'ya-may-nu
Ya-vo elay-nu
Im Mashee-ach ben David (2)



לֵיהוּ הַנָּבִיא

אֵלֵיהוּ הַתְּשֻׁבִי

אֵלֵיהוּ, אֵלֵיהוּ,

אֵלֵיהוּ הַגִּלְעָדִי.

בְּמַהְרָה בְּיָמֵינוּ

יָבֵא אֵלֵינוּ.

עִם מָשִׁיחַ בְּרָדִיד.

עִם מָשִׁיחַ בְּרָדִיד.

(The door is closed)

CHAD
GAD-YA

826

CHORUS

My father bought
for two zuzim
Chad Gadya (4)

1. Then came the cat
And ate the kid
CHORUS

2. Then came the dog
And bit the cat
That ate the kid
CHORUS

3. Then came the stick
And beat the dog
That bit the cat
That ate the kid
CHORUS

4. Then came the fire
And burned the stick
That beat the dog
That bit the cat
That ate the kid
CHORUS

5. Then came the water
And quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
CHORUS

6. Then came the ox
And drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
CHORUS

7. Then came the butcher
And killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
CHORUS

8. Then came the angel of death
And slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
CHORUS

9. Then came the Holy One,
blessed be He
And destroyed the angel of death
That slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
CHORUS

Leader

The time has come now for our fourth and final cup of wine. May it symbolize our rededication to freedom, not merely for ourselves, but for all everywhere.

(everyone sings)

"Behold I am ready..."

Hini'nee muchan u-m'zuman...

הִנֵּנִי מְכֻנָּה וּמִזְמָן

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

Be praised O Lord our God, Ruler of the universe, Creator of the fruit of the vine.

CONCLUSION
OF
SEDER

Leader

We thank God for this opportunity to celebrate our Seder. Once again we have been reminded of the slavery our people suffered in Egypt and of the freedom they finally achieved. We conclude our Seder now as we sing the Pesach Song, Ah'dear Hu, together.

(everyone sings)

1. Ah'dear Hu, Ah'dear Hu
Yiv-neh baye-to b'ka-rov
Beem-haye-rah, beem-haye-rah,
B'ya-maye-nu b'ka'rov.
El b'naye, El b'naye,
B'naye baye-to b'ka-rov.

דִּיד הוּא. יְבֵנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה
בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
בְּנֵה בֵּיתֵךְ בְּקָרוֹב.



2. God of might, God or right
Thee we give all glory;
Thine all praise in these days
As in ages hoary,
When we hear, year by year
Freedoms's wondrous story.
3. Be with all who in thrall
To their tasks are driven;
By Thy power speed the hour
When their chains are riven;
Earth around will resound
Joyful hymns to heaven.



THE SEDER

and

THE LORD'S SUPPER

EPISCOPAL
Church of Our Saviour
SAN GABRIEL, CALIFORNIA

According to the Gospels of Mark, Matthew and Luke, the Supper in the Upper Room at which Christ instituted the Sacrament of his sacrifice was a Hebrew Passover meal or Seder.

The Seder was, and for non-Christian Jews still is, an annual commemoration of God's deliverance of his chosen people from persecution in Egypt, under the leadership of Moses about 1300 B.C. ("Exodus" 12).

The slaying of the Paschal lamb and the importance of the blood of the lamb are seen by Christians as a foreshadowing of Christ's perfect and final sacrifice on the Cross ("Hebrews" 9).

We have endeavored, therefore, to adapt the Lord's Supper by placing it within its original context of the Hebrew Seder as a proper Christian celebration for Maundy Thursday in Holy Week.

* * * * *

THE PASCHAL MEAL

I. LIGHTING OF THE FESTIVAL LIGHTS

(all stand)

COMMENTATOR: According to ancient Jewish custom, it is the task of the mother to light the Menorah for every service which takes place in the Jewish home. For Christians this act represents the coming of Christ, the Light of the World. The solemn blessing of the Paschal Candle on Holy Saturday finds its origin in this Jewish custom.

(a hostess lights the candles)

PRIEST: Blessed art Thou, O Lord our God, King of the universe, Who hast sanctified us by Thy Commandments and commanded us to kindle the festival lights. Blessed art Thou, O Lord our God, King of the universe, Who hast kept us alive and sustained us and brought us to this season. Consecrate this place, O God, by the light of Thy countenance, shining upon us in blessing and bringing us peace.

(all sit)

†

II. KIDDUSH, THE BLESSING OF THE FEAST

(On the table before each person is a small dish of salt water, a plate containing matzah, bitter herb, haroses, sprigs of a green herb, and three cups of wine)

COMMENTATOR: Each food used in the Passover meal was blessed before it was eaten.

PRIEST: Blessed art Thou, O Lord our God, King of the universe, Who hast chosen us above all people, and hast exalted us above all tongues, and hast hallowed us with Thy commandments. In love hast Thou given us, O Lord our God, seasons for gladness, holy-days, and times for rejoicing, this day of the feast of the unleavened bread, the time of our freedom, and assembly-day of holiness, a memorial to the exodus from Egypt. For Thou hast chosen us and has sanctified us above all peoples, and Thou hast given us Thy sacred seasons for our inheritance. Blessed art Thou, O Lord, Who dost sanctify Israel and the festivals.

(The first cup of wine, the "cup of thanksgiving", is poured by someone for those at his table)

COMMENTATOR: Four separate times during the Paschal meal the wine was passed. Wine is a symbol of joy. At the Last Supper Christ passed this first cup of wine to his apostles with the words, "Take, and divide it among you: for I say to you, that I will not drink of the fruit of the vine till the kingdom of God come." (Luke 2:17-18). This was not the consecrated cup. That was to come later, at the pouring of the third cup, the "cup of blessing." Let us say together:

ALL: Blessed art Thou, O lord our God, King of the universe, Who dost create the fruit of the vine.

(All drink the first cup of wine)

III. WASHING OF HANDS

(Servers with pitchers, basins and towels prepare to assist each person to wash his hands)

COMMENTATOR: The washing of hands during the Paschal meal symbolized the spiritual cleansing necessary for those partaking in the ritual. From this comes the custom of washing the priest's hands at the Communion Offertory.

It was probably at this point of the ritual that Christ washed the feet of His disciples, an expression of his humility and an example of the Christian obligation to stoop in servanthood.

PRIEST: Blessed art Thou, O Lord our God, King of the universe, Who hast hallowed us with Thy Commandments and hast commanded us concerning the washing of hands.

HYMN # 315 (to be sung during the washing of hands)

We gather together to ask the Lord's blessing;
He chastens and hastens his will to make known;
The wicked oppressing now cease from distressing:
Sing praises to his Name; he forgets not his own.

2 Beside us to guide us, our God with us joining,
Ordaining, maintaining his kingdom divine;
So from the beginning the fight we were winning;
Thou, Lord, wast at our side: all glory be thine!

3 We all do extol thee, thou leader triumphant,
And pray that thou still our defender wilt be.
Let thy congregation escape tribulation:
Thy Name be ever praised! O Lord, make us free!
Amen.

IV. KARPAS

COMMENTATOR: All formal dinners began with an hors d'oeuvre. Karpas, a green vegetable, is the appetizer of the Passover meal. Karpas is a symbol of springtime and the miracle of nature's annual renewal.

The salt water into which the Karpas is dipped to make it palatable has been interpreted as salty tears, to remind us of the tears shed by the oppressed Israelites.

PRIEST: Let us take some of the green herb, dip it in the salt water, and say together:

ALL: Blessed art Thou, O Lord our God, King of the universe,
Who dost create the fruit of the soil.

(All now partake of the Karpas)

V. YAHATZ - BREAKING OF THE MIDDLE MATZAH

COMMENTATOR: For the regular daily meal there was but one loaf of bread; and on the Sabbath there were two loaves as a reminder of the double portion of manna which fell on Friday for the Israelites in the wilderness (Exodus 16:22). In honor of Passover, a third matzah was added for the Seder. The uppermost matzah is called KOHEN; the middle one LEVI; and the third ISRAEL. These represented the three classifications of Jews. The Passover indicates that all Jews are united in a covenant of equality. To demonstrate this pattern of democracy, everyone at the meal tonight will partake of all three matzahs.

The bread prescribed for the eight days of the Passover was unleavened bread. In the flight from Egypt there had been no time to leaven the bread, and unleavened bread would keep better in the wilderness. This is the basis for the common use of unleavened bread in the Christian Communion.

(The priest uncovers the matzah and lifts it for all to see)

PRIEST: Behold: This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. May it be God's will to redeem us from all evil and from all servitude. Let us break the bread of Levi.

(Those sitting near the matzah take the middle matzah and break it)

VI. THE HAGGADAH - THE STORY OF DELIVERANCE FROM EGYPT

(The second cup of wine, the cup of "haggadah", or "teaching", is poured by someone for all at his table)

COMMENTATOR: Now the story of the first Passover is retold, as commanded by God in the Book of Exodus. This part of the Paschal meal, like the Communion Propers and the Sermon, is for instruction. The youngest person present - that was probably St. John at the Last Supper - asks the Four Questions.

CHILD: Why is this night different from all other nights?

1. On all other nights we may eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?
2. On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?
3. On all other nights we do not dip herbs in any condiment. Why on this night do we dip herbs twice: one herb in salt water, and the bitter herbs in haroses?
4. On all other nights we eat either sitting or reclining. Why on this night do we recline only?

PRIEST: Before we read the Haggadah, which tells in detail the whole story, let me answer your questions one by one:

1. We eat matzah because, when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.
2. At the Passover, we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.
3. At the Passover, we dip food twice: the parsley in salt water to replace tears with gratefulness; the bitter herbs in haroses to sweeten bitterness and suffering.

4. As a sign of our freedom we recline when we partake of wine and symbolic food. Our reclining position is symbolized by this cushion on the arm of my chair. It is a sign of our freedom, for in ancient times slaves ate hurriedly, standing or squatting on the ground, and only free men were permitted to recline at the table.

We were once slaves of Pharaoh in Egypt, but the Lord our God brought us forth from there with a mighty hand and an outstretched arm. (Deuteronomy 6:21). Had not the Holy One brought our fathers out of Egypt, then we and our children and our children's children might still be enslaved to a Pharaoh in Egypt. Therefore, even if all of us were endowed with wisdom and understanding, and all of us thoroughly versed in the Torah, the Law, it would nevertheless be our duty to tell of the exodus from Egypt. And to dwell at length on the story of this liberation is indeed praiseworthy.

READER 1: Scripture tells us that in the land of Canaan, at the time of a famine, the patriarch Jacob sent his sons to Egypt to purchase food. They also sought permission from Pharaoh to allow their flocks to graze, for the pasture lands in Canaan were barren. It was not their intention originally to settle in Egypt; merely to visit and find relief from want.

READER 2: There were but seventy people who arrived in Egypt, but in time their number increased. Soon they grew in strength and became a mighty people. The Egyptians came to fear them, for they reasoned, in time of war they might join with the enemy nations and become a threatening force. Therefore they decided to subdue the Hebrews with forced labor, and to reduce their number by casting young male children into the river. Task masters were placed over the Hebrews, who whipped and tortured them, compelling them to make bricks and to build great cities for Pharaoh.

READER 3: The task was inhuman and too hard to bear. The Hebrew people cried out to God, and He heard their cry. He called to Moses, charging him to appear before Pharaoh and demand that the people be released. Pharaoh was obstinate and would not hear the word of God. It was then that Moses foretold the punishment which the Almighty would bring upon Pharaoh

and the Egyptians. Pharaoh still refused to free the Hebrews. Then many plagues did descend upon Egypt. Many perished, and the suffering was great. Pharaoh still would not yield. But when the tenth plague was among them, the death of the first-born sons of Egypt, then a great cry went up throughout Egypt, and Pharaoh finally ordered Moses to take his people out of the land.

PRIEST: How manifold are God's blessings in double and redoubled measure! He freed us from the Egyptians and brought judgment upon them; He destroyed their gods and smote their first-born; He gave us their treasure and divided the Red Sea for us; He led us through it dry-shod, and drowned our oppressors in it; He sustained us in the wilderness for forty years and fed us with manna; He gave us the Sabbath and brought us into the Land of Israel; He built for us the Temple where we prayed for the atonement of our sins.

COMMENTATOR: To make clear how the deliverance from Egypt is symbolized in the Paschal supper, the leader lifts each of the ceremonial foods in turn to explain their significance. This was the high point of the meal for the Jews of old; it is likewise a high point for us, the new Israel. For the lamb was the subject of ritual requirements which are full of prophetic significance: it must be a male, unblemished; it was roasted on a cross-like spit, one branch penetrating its length, the other separating the front feet; and no bone of it could be broken.

ALL: What is the meaning of the PASCHAL LAMB?

(The priest lifts the shank bone of the lamb and answers:)

PRIEST: The PASCHAL LAMB is to remind us that the Holy One passed over the houses of our forefathers in Egypt, as it is written in the Bible: "You shall say that is is the sacrifice of the Lord's passover, for He passed over the houses of the Children of Israel in Egypt when He smote the Egyptians, but spared our houses" (Exodus 12:27).

ALL: What is the meaning of the MATZAH that we eat?

(The priest lifts the Matzah and answers:)

PRIEST: The MATZAH is to remind us that before the dough which our forefathers prepared for bread had time to ferment the Holy One revealed Himself to them and redeemed them. We read in the Bible: "They baked matzah of the unleavened dough which they had brought out of Egypt, for it had not leavened because they were thrust out of Egypt and could not linger, nor had they prepared any food for the journey" (Exodus 12:39).

ALL: What is the meaning of the BITTER HERBS which we eat?

(The priest shows the Maror and answers:)

PRIEST: The MAROR is to remind us that the Egyptians embittered the lives of our forefathers in Egypt, as the Bible explains: "They made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh" (Exodus 1:14).

COMMENTATOR: A prayer of thanksgiving is offered for the deliverance from Egypt. The HALLEL psalms - the great psalms of praise - which all say in reply, are like the Communion Sanctus: a hymn of joyful praise. Hallel (in English "Alleluia") means literally "Praise ye the Lord." These psalms were used often by Our Lord.

(As a preface to the HALLEL psalms, the priest, lifting his cup of wine, says:)

PRIEST: In every generation each one should regard himself as though he personally went forth from Egypt. That is what the Bible means when it says: "And you shall tell your son on that day, saying, 'It is because of what the Lord did for me when I went forth from Egypt'" (Exodus 13:8). It was not only our forefathers whom the Holy One redeemed from slavery, but us also did he redeem together with them, as we read "He brought us out from there so that He might bring us into the land, and give us this land which he promised to our forefathers." (Deuteronomy 6:23)

Therefore, we thank and praise, laud and glorify, exalt and honor, extol and adore God who performed all these miracles for our fathers and for us. He brought us from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, and from bondage to redemption. Let us then say unto Him a new song:

(The priest replaces his cup of wine. ALL STAND and recite Psalms 113-114.)

ALL: HALLELUYAH, praise ye the Lord!
 MEN: Let the Name of the Lord be blessed,
 from this time forth for evermore.
 WOMEN: From the rising of the sun to its going down,
 let the Name of the Lord be praised.
 MEN: The Lord is high above all nations,
 and his glory above the heavens.
 WOMEN: Who is like the Lord our God,
 who sits enthroned on high,
 but stoops to behold the heavens and the earth?
 MEN: He takes up the weak out of the dust,
 and lifts up the poor out of the ashes.
 WOMEN: When Israel came out of Egypt,
 the house of Jacob from a people of strange speech,
 MEN: Judah became God's sanctuary,
 and Israel his dominion.
 WOMEN: The sea beheld it, and fled,
 and Jordan turned, and went back.
 MEN: The mountains skipped like rams,
 and the little hills like young sheep.
 WOMEN: What ails you, O Sea, that you fled?
 O Jordan, that you turned back?
 MEN: You mountains, that you skipped like rams?
 you little hills like young sheep?
 WOMEN: Tremble, O earth, at the presence of the Lord,
 at the presence of the God of Jacob,
 MEN: Who turned the hard rock into a pool of water,
 and the flint-stone into a flowing spring.
 ALL: HALLELUYAH, praise ye the Lord!

(All are seated)

VII. THE SOLEMN BLESSING OF THE FOOD

COMMENTATOR: Here are blessed the unleavened bread and the bitter herbs, symbols of the slavery in Egypt from which God freed the Jews.

(The priest takes his cup in his hand and says:)

PRIEST: Blessed art Thou, O Lord our God, King of the universe, Who hast redeemed us and hast redeemed our fathers from Egypt, and hast permitted us to live unto this night, to partake on it of the unleavened bread and the bitter herbs. So may the Lord our God and the God of our fathers, permit us to live unto other festive seasons and holydays. May Thy will be done through Jacob, Thy chosen servant, so that Thy name shall be sanctified in the midst of all the earth, and that all peoples be moved to worship Thee with one accord. And we shall sing new songs of praise unto Thee, for our redemption and for the deliverance of our souls. Blessed art Thou, O Lord, Who dost redeem Israel.

ALL: Blessed art Thou, O Lord our God, King of the universe, Who dost create the fruit of the vine.

(All drink the second cup of wine)

THE MATZAH

(Those sitting near the plate of Matzah take the upper Matzah and all say the following prayer of blessing:)

ALL: Blessed art Thou, O Lord our God, King of the universe, Who dost bring forth bread from the earth.

(Break and distribute the Matzah to each Person - (do not eat))

COMMENTATOR: As in the case of the wine, the breaking and distribution of a single piece of matzah to all present signified unity. "For we, being many, are one bread, one body, all that partake of one bread," says St. Paul (I Corinthians 10:17). For the householder during the passover meal to dip a piece of bread in haroses and give it to one of the guests was a cus-

tomary token of affection. This lends special poignance to the act of Christ in dipping a piece of bread and handing it to Judas: it was a last loving appeal to him, but as the Gospel tells us: "He therefore having received the morsel went out immediately." (John 13:30)

(Those sitting near the plate of Matzah take the broken middle Matzah and ALL say the following prayer:)

ALL: Blessed art Thou, O Lord our God, King of the universe,
Who hast sanctified us by Thy commandments and hast commanded
us concerning the eating of unleavened bread.

(All eat the two Matzahs together)

THE MAROR

(Those sitting near the plate of Matzah take the bottom Matzah and break it into small pieces. Each person receives two pieces between which are placed some of the bitter herbs and haroses)

PRIEST: Let us combine the unleavened bread and the bitter herbs and eat them together, as it is written: "With unleavened bread and with bitter herbs, they shall eat it."

ALL: Blessed art Thou, O Lord our God, King of the universe, Who hast sanctified us by Thy commandments and hast commanded us concerning the eating of bitter herbs.

(All eat this sandwich)

VIII. THE PASCHAL SUPPER IS SERVED

IX. THE CUP OF ELIJAH

COMMENTATOR: Here we must take our departure from the Hebrew Seder. The final ritual of the Seder centers around the Prophet Elijah. He was the awaited guest, and a chair was always set for him. According to tradition Elijah never died, but was carried up to heaven. By his defiance of the wicked King Ahab he was the champion

of the oppressed; he brought hope, cheer and relief to the down-trodden. He was associated with the coming of the Messiah, whose advent he was expected to announce.

The final cup of wine was the Cup of Elijah, and all drank of it in hope that the promised Christ would finally come.

As Christians we live by the belief that John the Baptist fulfilled the advent duties of Elijah, and that in Jesus of Nazareth the Messiah arrived on earth. Israel's hope is fulfilled. We move on, therefore, to the Cup of Blessing, which in the Last Supper became for us the sacrament of Christ's precious blood.

X. THE CUP OF BLESSING

(all stand)

(The priest blesses the cup of wine, then takes the hidden half of the middle Matzah from the plate, breaks it, and places it in a basket)

COMMENTATOR: The hidden half of the second Matzah is now brought forth. It was most probably at this moment that Christ took bread and blessed and broke it and transformed its meaning for all Christians.

PRIEST: Let us bless the Lord.

ALL: May the name of the Lord be blessed from now unto eternity.

PRIEST: Blessed art Thou, O Lord our God, King of the universe, Who dost feed the entire world with Thy goodness, with grace, with loving kindness and with pity. He gives bread to all flesh, for His loving kindness endures forever. Blessed art Thou, O Lord, Who feedest all Thy creatures.

COMMENTATOR: St. Paul refers to this cup of blessing when he asks, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (I Corinthians 10:16) And St. Luke tells us that "after He had supped" Christ took a cup and offered thanks and gave it to them, and He said, "This cup which is poured out for you is the new covenant in my blood." (Luke 22:20)

The cup of blessing is the Blood of Christ; God has broken the bonds of sin and death. Together with Him we may now offer the perfect sacrifice to the Father.

THE COMMUNION

PRIEST: Lift up your hearts.

ALL: We lift them up unto the Lord.

PRIEST: Let us give thanks unto our Lord God.

ALL: It is meet and right so to do.

PRIEST: It is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

ALL: Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy Glory; Glory be to thee, O Lord Most High. Amen.

PRIEST: Our Lord Jesus Christ on the night in which he was betrayed, took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Father, we, thy humble servants, do celebrate the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son's holy institution, may be partakers of his most blessed Body and Blood.

ALL: Amen.

PRIEST: Communicate one another with these words:
The Body of Christ.....The Blood of Christ.

(Each receives the Communion and administers it to the next)

(Communion Hymns: See separate sheet)

(When each has communicated, he may be seated)

ALL: The Lord's Prayer.

COMMENTATOR: Jesus' Last Supper with his disciples has ended.
Many things he has told them which they do not yet understand.
The events of the next three days, however, will open their eyes
to the limitless power and love and suffering of God.

Jesus now invites his disciples to go with him to the Garden of
Gethsemane, where he intends to pray as he awaits the betrayal
and arrest he knows are coming. Like them, we leave this dining
hall, his Cross leading our way. As we move from supper and
fellowship into the darkness outside, the mood changes. Each
of us will be alone until he heads for home. You are invited
to proceed to the Church and observe in silence, while every-
thing of beauty, every symbol of victory, will be stripped away.

Finally, if you wish, you may end the evening by sitting for a
while in the fountain court. It was in such a garden that
Christ spent the last hours of his earthly freedom.

PRIEST: Jesus said, "Let not your hearts be troubled; believe in
God, believe also in me. In my Father's house are many
mansions.....I go to prepare a place for you, that where I am
there you may be also.....Peace I leave with you; my peace I
give unto you; not as the world gives give I unto you."

Let us bless the Lord.

ALL: Thanks be to God.

PRIEST: The Lord Almighty grant us a quiet night and a perfect end.

ALL: Amen.

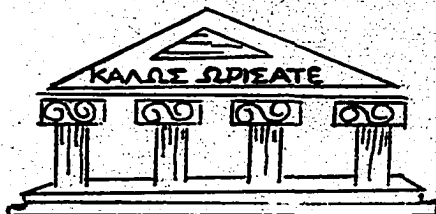
[Procession to the Church]

Church of Our Saviour

MESSENGER

Volume 30, No. 20

August, 1984



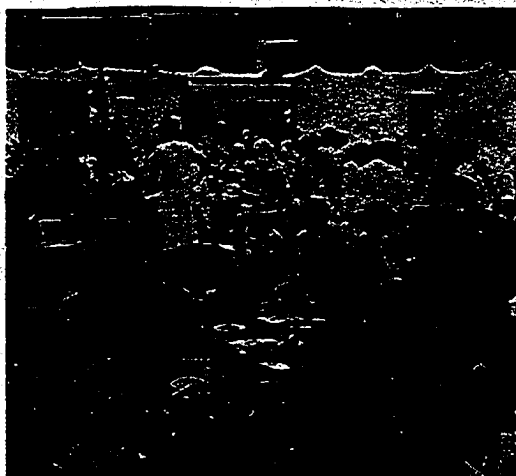
An Athenian Night

Have you ever participated in a Dionysian revel? Have you feasted on Olympian ambrosia or been lured away by the pipes of Pan? That's the start of an Athenian Night. Through the magic of the Kouletsis touch, share the smells, tastes and sounds of Greece

Sunday, August 19 at 6:30 p.m.

Shake out your toga, dinner is only \$4.00 for adults \$2.00 for children.

Greeks who wish to break plates in the Bacchanalia should bring them.



FEASTING IN CANAAN

From the Assistant...

TO THE VESTRY, WARDENS AND MEMBERS OF CHURCH OF OUR SAVIOUR

Dear Friends,

By the time you read this some of you will already know that I have been called to be the new rector of Grace Episcopal Church, Glendora. Liz and I will be leaving you during the month of September to begin our duties in our new parish home.

We leave the Church of Our Saviour with some sadness but much satisfaction and thanksgiving for all the blessings the past three years have given us. Our time with you has been one of great excitement and joy. During these years we have seen major advances in our parish programs, in stewardship and in the growth of the parish family.

I give thanks for the guidance and support given me by Donald Miller and Nick Kouletsis, and for the confidence and leadership of our wardens and vestry. I also remember fondly the many willing workers who have helped make my work easier in the areas of education and youth. Without their dedication and love much of the good work we have accomplished could not have been done.

Finally, to all of you who have so generously taken Liz and me into your hearts and homes during the past three years, our love and thanks. You have truly made us feel a part of the parish family. While we will miss all of you, we are grateful that God has seen fit to lead us to a parish nearby so that we may continue the friendships that have come to mean so much to us.

Continued on last page

Parish Corner

Early in 1954, GEORGETTE BROWNLEE visited Church of Our Saviour for the first time and decided then to become a member. For years she had listened to the carillon and finally realized that the chimes rang for her also. Georgette was born in Pasadena and graduated from San Marino High School.

She is a member of the Southern California Embroider's Guild of America and maintains an active interest in that field, focusing on ecclesiastical embroidery and needlepoint. Georgette has served as president of San Marino Garden Club and also as president of San Marino's Women's Club. She has two daughters, ages 15 and 18.

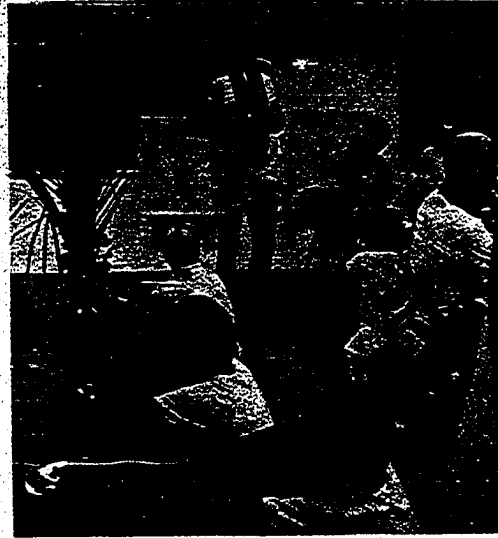
KENNETH and ANNA CHAN were born in Hong Kong but didn't meet until they were in college and in New York.

Kenneth left Hong Kong when he was 18 years old and entered college in Philadelphia, majoring in mathematics and physics and earned two Masters Degrees. He is employed by McDonnell Douglas as an engineer.

Anna moved to Ecuador with her family when she was five years old. Her father a Hong Kong gold merchant, died when his plane was hijacked and crashed so her mother took her eight children to Ecuador.

At 18 Anna left for college in New York where she majored in Fine Arts and Fashion Design. She is employed as a Men's Wear designer for Jantzen. Kenneth and Anna have been members of our parish for over a year and live in San Marino. They have a son Kendrick, age 3.

...Ingrid Fowler



IN THE PROMISED LAND

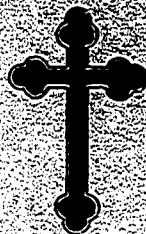
Youth Extravaganza

A mid-summer Youth Rally featuring a special guest will be held for our Senior and Junior Youth on Sunday, August 12. We shall begin at 7:00 p.m. in the Parish Hall.

Our guest speaker will be "Big" Brian Murdoch, an Episcopal seminarian from Boston, Massachusetts. Mr. Miller and Brian became friends while our rector was on sabbatical last year, and this will be Brian's first exposure to the Golden West and California kids. Fr. Raasch and the Wards will organize the event, an evening of frantic recreation and fervent inspiration.

Twice named to the New England Prep All-Star Football Team, Brian is a graduate of Boston College and now a divinity student in New York City. His fields of special interest are evangelism and private spirituality, and he hopes to share some of his ideas about them on August 12.

All youth, including S.Y.F., E.Y.C., our acolytes and their friends are urged to come and give our guest a big California summer welcome. Dress for fun!



THE CHOSEN PEOPLE

Bible Study

The second 2.7 Bible Study Course II led by Quincy Scott ended in June and we congratulate Peggy Wilgus, Marjorie Stoll, Jackie Whitmore and Carolyn Martin for their devotion and spirited commitment in completing this discipleship class.

The ladies of the 2.7 class have elected to continue in their fellowship and spiritual growth through the summer by means of an open Bible round table discussion beginning with the study of the book of Matthew.

We invite you and your neighbors and friends to join us on Thursday mornings at 9:30 in Room 106 of Brown Hall for this inspirational study of God's Word and a special time of prayer and sharing.

PARISH REGISTER

BAPTISMS

Bradford Davies Snowden

MARRIAGES

Richard Leland Albrecht and
Cynthia Allyn Roberts
Mark Frederick Wille and
Beth Anne Ludwig

NEW MEMBERS

Edwin Roscoe Shrader
Judith Ashley Shrader
Geyer Schorr Andrews
Willowman Layman
Kelwyn Thomas
Claudette Thomas
Anita H. Mann

BURIALS

Barbara Bruce McAllister
Ruth H. Trimble
Gordon Wilson Gilbert, Sr.
Anita Marie Phillips
Alice Tannler
Robert Andrew Weir
Margaret Stewart Little
Dorothy Cruzen

Rummage

Rummage response has been good so far, but we need much more to meet our rapidly approaching deadline of September 27.

Audrey Harrigan was Rummage Chairman for July and Norma Smith for August. Be sure to keep them busy - and call if you can help.

NEWS from BARBARA

June 9, 1984

Dear Family and Friends,

The 2 months since my return from vacation, March 27, have been a wonderfully exciting time. So much has happened, it makes me a little dizzy. The night of my return, The Lord gave me an assistant - the young Panamanian who had already helped out for a year. She felt God calling her to ask for the job and she is wonderful - firm, loving and filled with the Holy Spirit. I could tell we were on the path God had chosen because everything went wrong and the lid almost blew off the house when we began to move in this direction. The girls even threatened to go to the Bishop if I did not remove her from the house. But as we all learned to trust God and not get pulled off the track by all the problems, the anger cleared away like smoke and Lidia was accepted by the Bishop and the girls love her. (Also, another American Volunteer will be arriving at the end of June)

Remember my first prayer request on arriving in Panama? It was that we adults meet and pray together. Well that prayer has been answered too. We are certainly an ecumenical group: myself, my assistant who is Assemblies of God, an English volunteer who is Roman Catholic, the cook who is Baptist and the laundress who is Adventist. There is only one employee in the Home that is not comfortable praying and we are trusting that the Lord will draw her close to himself and the day will come when we are able to pray with one mind. (Today, June 14th, she too came to pray with us!)

Another door has opened as well - that of ministering to the girls' families. This week for the second time we will celebrate the Eucharist in the Home with the girls and the parents that are interested in coming - and many are. Some are simply humble people, poor and unable to care for their child and work at the same time. Some are angry, difficult people. But many of the

children have someone in their life. Few are actively involved with a church. I have real hope that as God touches and begins to heal some of our parents, they will find ways to care for their children and some of our broken families will be reunited. Because the parents have become acquainted Sundays as they visit their children and they share this part of their lives in common, there is a wonderful love and concern springing up between some of them. It is fertile ground for sharing God's love and their feeling the freedom to respond. My words fail to express the joy I feel at the possibilities God is opening before us.

Also the Home is in the midst of renovation again with \$35,000 from the United Thank Offering Fund of the Episcopal Church. It is a time of great disorder and noise and confusion as walls are pulled out and rebuilt, storage space is non-existent and even the kitchen had to be relocated in the basement while the floor was pulled up and retiled. The dirt and dust everywhere is incredible. But through it all God is rebuilding the Home according to His new plan in the same way. He is renewing his family that lives in it. We have tried to be sensitive to His leading and some of the changes are a surprise to us all. I will write again soon to explain in more detail.

God has been great and good to us in every way within a month the Home should be freshly painted and pretty for the first time in years. It is a privilege to be here and be part of all He does.

Love, Barb

P.S. I received the check for \$500.00 from the Ladies Group. Will write a proper letter of thanks. This is only to say that I had been praying for money to buy a badly needed new freezer and it came like a gift from heaven. Many thanks.

More About Members

ANN and RAY LISCOMB enjoyed a tour of the British Isles.

NORMA SMITH recently returned from Washington, D.C. after visiting the Arthur Brasseys.

JANE and BOB RIVETT, along with LESL JACKSON toured the Grand Canyon in the Rivett's new motor home.

BETH STEVENS is spending her summer in the kitchen testing recipes for the new Junior League of Pasadena Cookbook entitled "California Heritage II" Lucky ROY is the taste tester.

MAGGIE HAGGBERG was just promoted to Creative Director of the Russ Reid Company in Pasadena. They are an advertising agency specializing in fund raising for non-profit organizations.

COLIN MCKAY recently sold a television script to the "Matt Houston" series.

BARBARA SMITH (Mrs. Wayne) has been working on a voluntary basis as Assistant Protocol Manager for Athletics (track and field) with the Olympic Co-Commissioner, Bill Bedford. She will hold this position till the end of the games.

CHARLES KENNEDY after having skin grafts is now at Alderwood Manor Convalescent Hospital undergoing therapy.

FLORENCE BALDWIN is in Park Marino Convalescent Hospital in Pasadena recovering from a broken hip.

DAVID and PAT NARVER are now vacationing in Italy. They will end their trip by spending a few days at Lake Como.

St. Clare's Guild

Mark your calendar for August 29th, 10:00 a.m. to meet at Blanche Hatcher's home, 800 S. Madre, Pasadena, 796-6395 to create for the Xmas Bazaar.

Do bring felt, trims, flannel and sandwich.

Vestry News

In this issue I want to write about the role of the Finance and Property Commission. Ed Calnon is the Vestryman in charge of this commission which consists of three sub-groups: property, ways and means and memorials. (These sub-groups will be examined more fully in later issues.)

Ed and Karen Cranston (property), Foster Brown (Ways and Means) and Jane Messler (memorials) plus the treasurer of the church Chuck Myers operate as the finance board of the corporation. They prepare and supervise the operational budget. Basically they handle everything to do with money except vote its use, which is the role of the Vestry. They report and make recommendations on the financial and physical health of the parish and see to the raising of most of the funds necessary to meet the budget needs of the parish. It is their responsibility to prepare a monthly financial report which is presented at each Vestry meeting. Ed and his commission are also in charge of preparing the annual budget of the parish and defining the responsibilities of the parish treasurer. They are under the direct supervision of the Senior Warden.

At the present time this commission is revising the chart of accounts, developing a full enclosure reporting method to the Vestry in order to give the Vestry more complete information of the management of the operational budget. This management information is necessary for good stewardship of the money allocated for each commission. Their next project is to develop and maintain a preventative maintenance program for our current facilities.

...Jeann Driver





Thank you - thank you ... each and every host and helper for making the St. Mary's Choir from Scotland stay a huge success. The fifty plus members arrived Thursday, July 19, and were promptly whisked off to their hosts' homes.

Friday's activities included rehearsing, lunch at the Arboretum, swimming, tour of the Huntington Museum and dinner at the church. Even-song at 7:30 p.m. and concert at 8:15. Over 240 people attended the event and an offering of \$539 was presented to the Choir.

Great appreciation to June Goldie and all those who housed, entertained and provided transportation to the choir members.

...James Person



EGYPTIAN SOLDIERS

Episcopal Church Women

The Annual Episcopal Church Women (ECW) Fall Tea and Bazaar will be held this year on Saturday, October 27th.

All women of the parish are members of ECW and ALL of you are needed to make this event a success! This is that special time for all women to gather for fellowship and fund raising. The money realized will help continue the important work being done by the Guilds and ECW. Now is the time to start working on a craft item or purchase one while on vacation and donate it (we'll never tell)

Make a commitment now.....the countdown has begun..... only 88 days until bazaar!!!

St. Francis' Guild

"Lord, Make Me an instrument of Thy Peace"

Saint Francis of Assisi Guild is an evening study group that meets the first Tuesday of each month at 7:30 p.m. at the homes of our members.

Do come join us through our summer months for friendship, companionship, and a "warmth" of closeness in our relationship. We need your talents and sociability to keep our group progressing, that we might sow love, faith, hope and joy to others.

Our next meeting is Saturday, August 11, 1:00 p.m. at the Episcopal Church Home, Alhambra. Bonnie Blong is our hostess. At 3:00 p.m. we will return to the church to do crafts for the October Country Faire.

On Tuesday, September 4 at 6:30 p.m. we will meet at Dorothy Fancher's. Bring swim suits for a refreshing spa.

For information call 213/286-5339, if you need a ride let us know.

...Dorothy Fancher, President

Bethel Concepts

July 15, 135 members recreated the Jewish exodus from Egypt. Credit for staging this notable event goes to the Bethel Cadre with an assist from the St. Francis Guild. The production was guided by Jean Driver and Doris Dann, both of whom head the Vestry Education Commission and are Bethel Cadre members. Our Reverend Donald Miller had the inspiration that originated the basic ideas.

Bundle of basic concepts, the Exodus took place about 3,200 years ago. It is our civilization's earliest recorded struggle for freedom from oppression. It was voiced in the cry of Moses to the Pharaoh, "Let my people go that they may serve God!" (Ex. 8) It is the springboard for the Jewish culture, which in turn became the launching pad for Christianity. Jewish people memorialize the Exodus yearly around April with the Passover Seder Supper. The Last Supper of our Lord was a Seder Supper that is the basis for our Holy Communion (Mt. 26.)

The promise of land and freedom God made to Abraham (Gen. 12.) later to be implemented by Moses, had a price tag of sacrifice, service, and strict adherence to moral and spiritual values. Greatest of these standards are the 10 Commandments (Ex. 20.) Today, whether we seek freedom in a national cause or from some personal problem, the concept of embracing a spiritual life and obedience to God is still valid, and critical to our success. To accomplish our goals, are we really ready to pay the price - to follow in the footsteps of Moses?

Henry Zahner for the Bethel Cadre



Daily Vacation Church School

Plans for Church of Our Saviour Daily Vacation Church School are progressing rapidly. We now have 35 teachers and aides and a staff of 18 ready to work with the 141 children enrolled for a two week period August 13 thru 24.

We have a terrific craft program headed by Chris Murphy, as well as a new music program under the able direction of Ruth Greer. Each program has a great staff. Dottie Armbruster and her staff will be serving refreshments again this year and Father Raasch will conduct our daily Chapel Service.

A special program has been planned for once a week — week 1 will be Laurie Ehlers of the Humane Society and week 2, a magician Michael Douglass will perform for our children.

The theme of this year DVCS is JESUS IS MY ANSWER and we are looking forward to a fun 2 week learning experience.



MT. SINAI

Dates to Remember

August 19, An Athenian Night
September 16, Church School Fall Term
September 28 - 29, Rummage Sale
October 27, Country Faire

CHURCH OF OUR SAVIOUR
535 EAST ROSES ROAD
SAN GABRIEL, CA 91775
(213) 282-5147

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Dated Material

CALENDAR

SUNDAYS

- 8:00 AM Holy Communion
8:45 AM Summer Breakfast - Parish Hall
9:00 AM Summer Choir Rehearsal - Church
10:15 AM Worship Service & Children's Chapel

TUESDAYS

- 8:30 PM AA, Al-Anon & Alateen

WEDNESDAYS

- 10:00 AM Holy Communion & Healing
5:30 PM Holy Communion

SATURDAYS

- 7:00 PM AA - Room 110

+ SPECIAL AUGUST DATES TO REMEMBER +

Sunday, August 5

- 4:00 PM) EYC/SYP Pool Party, Barbecue
9:00 PM) and Dance - Marge VanDeventer's

Monday, August 13

- 9:00 AM) Daily Vacation Church School
12:00 N) begins thru August 24

Sunday, August 19

- 6:30 PM The Athenian Nights - Parish Family Social Evening

Friday, August 24

(times approximate)

- 5:30 PM DVCS Closing Program and Pot Luck Dinner - Church & Parish Hall
6:00 PM COSTARS Hollywood Bowl Night - bus leaves from church parking lot

Thursday, August 30

EYC/SYP Summer Camping Trip to McGrath thru Monday, 9/4

From the Assistant... (Continued)

May God bless all of you in your lives, and strengthen and bless the ministry of Church of Our Saviour always.

Kenner H. Pearson

Summer Breakfast

The 1984 Fellowship Summer Breakfasts have reached the half way point and as in the past, have enjoyed great success. These delicious meals are the result of over 106 volunteers who will serve you until September 9.

Sunday Breakfast is served following the 8:00am service and up to 10:00am. Adult tickets are \$2.00 and children under 12 are \$1.00.

The Captains and Co-Captains, under the leadership of Kathy and Reid Allen, are to be congratulated for a tremendous undertaking with excellent results.

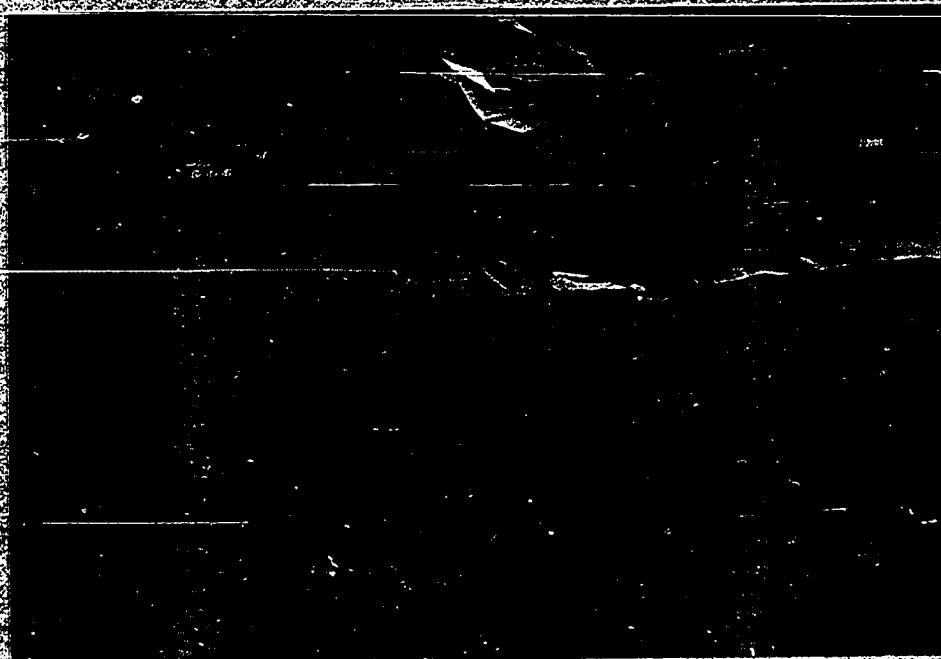
If you do not attend their Sunday Breakfast you will miss one of the nicest activities of the church.

Hollywood Bowl

Reservations are available for everyone for COSTARS NIGHT AT THE Hollywood Bowl, Friday, August 24. The program is Gershwin, and the cost is \$16.00 for bus fare and seat. The bus leaves the church promptly at 6:30 p.m. Call Bea Bird 287-9231 for information.



The priest is equipped with
a portable amplifier



Pilgrims assemble on the
patio of Brown Hall



Participants are assigned
to membership in one of the
twelve tribes



Egyptian troops girded for action



Moses addresses his fellow
Jews and the exodus begins



Pharoah and his minions
menace the departing Jews

847

"After the runaways!"

"Begone, Jewish dogs!"

848



The manna tree in the Wilderness



Death at the Sea of Reeds

The Decalogue at Mt. Sinai



The Succot



Comely dancer and feasters





Feasting and revels



The priest welcomes and blesses

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
DECEMBER 1984 -- 5745 KISLEV -- TEVET כסלו -- טבת תשס"ה		*ROSH CHODESH The religious observances of Judaism rely on a lunar calendar. The Sabbath begins with the appearance of the moon. Eventually the arrival of the New Moon grew into a monthly holiday. The first of each new "moctih" (month) is an occasion for special prayers and celebration. It is named Rosh Chodesh and means "the head of the month." It is observed one or two days. When there are two days, Rosh Chodesh, the first is the last day of the preceding Jewish month. Rosh Chodesh is announced in the synagogue on the preceding Sabbath with a special Prayer for the New Month.				1 ויצלז Vayelze Pent. Gen. 28:10-32:3 Pr. Hos. 12:13-14:10. כסלו Kislev
2	3	4	5	6	7	8
8 Kislev	9 Kislev	10 Kislev	11 Kislev	12 Kislev	13 Kislev	14 Kislev
9	10	11	12	13	14	15
15 Kislev	16 Kislev	17 Kislev	18 Kislev	19 Kislev	20 Kislev	21 Kislev
16	17	18	19	20	21	22
22 Kislev	23 Kislev	24 Kislev	25 Kislev	26 Kislev	27 Kislev	28 Kislev
23	24	25	26	27	28	29
20 Kislev	30 Kislev	31	1 Tevet	2 Tevet	3 Tevet	4 Tevet
30	31	1	2	3	4	5
6 Tevet	7 Tevet	8 Tevet	9 Tevet	10 Tevet	11 Tevet	12 Tevet

Sabbath Candle Lighting Time -- Add one hour for Daylight Saving Time

Standard Time	7	14	21	28
Atlanta	5:11	5:13	5:15	5:19
Baltimore	4:28	4:28	4:29	4:33
Boston	3:54	3:54	3:57	4:01
Buffalo	4:22	4:23	4:25	4:30
Chicago	4:02	4:03	4:05	4:09
Cincinnati	4:52	4:53	4:51	4:55
Cleveland	4:40	4:40	4:43	4:47
Columbus	4:48	4:49	4:51	4:55
Dallas	5:07	5:04	5:07	5:11
Denver	4:17	4:16	4:21	4:25
Detroit	4:43	4:44	4:46	4:51
Houston	4:01	4:02	4:05	4:09

Standard Time	7	14	21	28
Honolulu	5:32	5:34	5:37	5:41
Houston	5:06	5:06	5:09	5:12
Indianapolis	5:02	5:03	5:06	5:10
Los Angeles	4:26	4:27	4:30	4:34
Louisville	5:05	5:05	5:08	5:12
Memphis	4:35	4:31	4:34	4:38
Miami	5:12	5:14	5:17	5:21
Minneapolis	5:39	5:40	5:42	5:46
New York	4:14	4:14	4:16	4:21
Oakland	4:11	4:11	4:14	4:18
Omaha	4:35	4:37	4:39	4:44
Orlando	4:10	4:12	4:14	4:19

Standard Time	7	14	21	28
Philadelphia	4:18	4:19	4:21	4:25
Phoenix	5:02	5:03	5:06	5:10
Pittsburgh	4:35	4:36	4:39	4:43
Portland, Ore.	4:09	4:09	4:12	4:16
Rochester, N.Y.	4:18	4:18	4:20	4:25
St. Louis	4:21	4:22	4:25	4:29
San Antonio	5:17	5:19	5:21	5:25
San Francisco	4:13	4:14	4:16	4:20
Seattle	4:01	4:02	4:04	4:07
Washington, D.C.	4:28	4:29	4:32	4:36
Winnipeg	3:54	3:54	3:56	4:00
Toronto	4:23	4:23	4:26	4:30

CONTINUATION OF THE PROJECT
IN SOLITUDE

With the congregational presentation of the second Exodus Liturgy and dismissal with gratitude of my industrious cadre, the one tangible and assessable goal of my project had been achieved. If nothing further came of my research, the cadre and then the parish had been sensitized to their Old Testament heritage to a degree which had not existed before, and had developed a new appreciation for the continuing vitality of Judaism.

I returned to the solitude of my garret workroom, determined at least to complete two further objectives. I accepted the truth of what my two colleagues had pointed out early on, that nothing less than a full Eucharistic lectionary would be required if the scheme were ever to receive serious consideration by the constituted ecclesiastical commissions. Furthermore, since modern Anglican lectionaries are now committed to cycles of two or even three years, the demand was not for 52 sets of Propers but for 104 or 156. Clearly the development of such a set embodying my principle of selection was beyond my resources, either of time or of Biblical fluency. Even the great Cranmer, with university faculties at his disposal for assistance and research, had had the benefit of Cardinal Quinone's reformed Breviary to build upon. Indeed, the original 1549 Lectionary, which has since been revised beyond recognition, is close to my model of a simple, comprehensive exposition of the Scriptural saga, if only somehow each week's worth of readings could be distilled into a discrete set of Sunday Propers and the Liturgical Year reshaped to their themes. I know that, with the help of my cherished old copy of the Dartmouth Bible, I shall continue to assemble my own lists of primary passages, essential themes and crucial Seasons of the Year. That achievement, assuming for me a generous life span and the retention of cranial and digital faculties, will not be enshrined within the project at hand. Reach has been shown to exceed grasp, and I have mouths to feed at home and a wife with whom I intend to reacquaint myself.

I did set for myself two lesser tasks in hope of rounding out the project, the first to manufacture a comparative chart by which at a glance the sweep and interconnections of the three major Anglican Sunday lectionaries could be grasped. That was the essential first step in assessing their adequacy for catechesis. The resultant chart is appended. Its perusal will demonstrate, I believe, that the scattered and minuscule use of the Old Testament by all three can never qualify them as vehicles for sound Scriptural exposition.

My second objective has been to digest the criticisms of my original proposal, those of my fellow clergy, the rabbis and my cadre, and then to set forth a less ambitious bill of reforms which I believe to be reasonable and achievable in the foreseeable future. These are, with the exception of the secular calendar plan which is most specific, only principles of reform. They are not the distilled particulars which made up the bulk of my initial proposal. I submit them to the community of the Liturgical Churches in good health. Shalom.

DAY	1928-PECUSA	1979-PECUSA-A	1979-PECUSA-B	1979-PECUSA-C	1980-COE-I	1980-COE-II
I Advent	OT: (Is. 28:14) E: Rom. 13:8 G: Mt. 21:11 Rise to life immortal thru X	OT: Is. 2:11 Swords into plowshares E: Rom. 13:8 G: Mt. 24:37 Son of Man comes unexpectedly	OT: Is. 64:1 Man is clay, God the Potter E: I Cor. 1 You lack no spiritual gifts G: Mt. 13:33 Watch; Master comes unexpectedly	OT: Zach. 14:4 Lord will come E: I Thes. 3:1 They Lord increase your love G: Lk. 21:25 Day will be S of M coming in glory	OT: Is. 52:7 God nations to rescue his people E: I Thes. 5:1 Day of Lord comes as thief in night G: Lk. 21:25 Day of (1979-PECUSA-C)	OT: Is. 51:4 God re- turns to rescue his people E: Rom. 13:8 G: Mt. 25:31 Day of Day: God exp. sharp, goats. (1928-PECUSA, 1979-PECUSA-A)
II Advent	OT: (Is. 55) E: Rom. 15:4 G: Lk. 21:5 Redemption draws near	OT: Is. 11:1 Lord's Spirit will come fr. Root of Jesse E: Rom. 15:4 G: Mt. 3:1 gn. Baptist: Voice in wilderness (1928-PECUSA)	OT: Is. 40:1 Comfort ye my people E: II Pet. 3:8 Day of Lord comes as thief in night. G: Mk. 1:1 gn. Baptist comes as messenger	OT: Bar. 5:1 God will lead Israel w/ joy E: Phil. 1:1 You are per- takers w/ me of grace G: Lk. 3:1 Word of God comes to gn. Baptist	OT: Is. 55:1 Listen to Lord's word, hear his voice E: II Tim. 3:14 Scriptures give wisdom, leads to salvation G: gn. 5:36 Study X as well as Scriptures (1928-PECUSA)	OT: Is. 64:1 I Adv., 1979 PECUSA- Man clay, God Potter E: Rom. 15:4 G: (1928-PECUSA, 1979 PECUSA-A) G: Lk. 4:14 X made Is. 61, says he fulfills it
III Advent	OT: (Is. 35) E: I Cor. 4:1 G: Mt. 11:21 all Lord comes Thy messengers shall prepare way	OT: Is. 35:1 Blind shall see, deaf shall hear E: Jas. 5:7 Be patient: Lord is coming G: Mt. 11:2 X answers questions of gn. Baptist (1928-PECUSA)	OT: Is. 65:17 I will create new heaven, new earth E: I Thes. 5:16 Quench not the Spirit - but all. G: Jn. 1:6 gn. Baptist con- fesses he is only voice in wild.	OT: Zeph. 3:14 Rejoice, Zion: Lord is in your midst E: Phil. 4:4 Lord is at hand, rejoice w/ anxiety G: Lk. 3:7 gn. Baptist predicts coming of X	OT: Is. 40:11 (II Adv. 1928-PECUSA) Prepare the way of the Lord E: I Cor. 4:1 G: (1928-PECUSA) G: Jn. 1:19 gn. Baptist comes: Make way for the Lord II Adv.	OT: Mal. 3:1 Lord is coming to refine + purify E: Phil. 4:4 G: (1979-PECUSA-C) G: Mt. 11:2 G: (1979-PECUSA-A)
IV Advent	OT: (Is. 40:1) E: Phil. 4:4 G: Jn. 1:19 In day, make way for Lord	OT: Is. 7:10 Young woman will bear son, call him Immanuel E: Rom. 1:1 gn. David, descend ad from David, is S of G G: Mt. 1:18 Angel tells people of gn. birth	OT: 2 Sam. 7:14 Nathan's prophecy re. David's house E: Rom. 16:25 Prophets foretelling of X's birth G: Lk. 1:26 Gabriel tells Mary of gn. birth	OT: Mic. 5:2 Bethlehem to be birthplace of ruler E: Mt. 10:5 We sanctified them gn. offering G: Lk. 1:39 "Magnificat" hymn	OT: Is. 11:1 (1979-PECUSA-A) Root of Jesse E: I Cor. 1:26 Born w/ out in yourself but in Lord G: Lk. 1:26 G: (1979-PECUSA-B)	OT: Zach. 2:10 Many nations will join Lord when he comes E: Rev. 21:1 (SEE 01, 79-PECUSA-B) New heaven, new earth G: Mt. 1:18 G: (1979-PECUSA-A)

①

DAY	1928-PE	1979-PE-A	1979-PE-B	1979-PE-C	1980-CE-I	1980-CE-II
Christmas Dec. 25	OT: (Is. 5:2) or Tst. 2:11 E: Heb. 1:11 When my Son: I have begotten thee G: Gn. 1:11 (C) LK. 2:11 Word of G. became flesh	OT: Is. 4:2 Names: Wm- daniel, Casmir, P. of Peace E: Tst. 2:11 He's grace appeared in JX. G: LK. 2:11 Story of Jesus' birth (Pt. 1)	OT: Is. 62:6 Zion's salvation coming E: Tst. 3:4 He's words Jesus to same us G: LK. 2:15 Shepherds to manger	OT: Is. 52:7 Rejected in yr. salvation, Zion E: Heb. 1:11 G: Gn. 1:11 G: (1928-PE) G: (1928-PE) *	OT: Is. 4:2 G: (1979-PE-A) (1928-PE) E: Tst. 2:11 G: (1979-PE-A) G: LK. 2:11 G: (1979-PE-A)	OT: Is. 62:10 or Mic. 5:2 G: (1979-PE-B) E: Heb. 1:11 or Iqn. 4:7 G: (1928-PE, 1979-PE-C) * G: LK. 2:8 or Gn. 1:11 G: (1979-PE-B) (1928-PE, 79-C)
I Xmas	OT: (Is. 9:2) ↑ E: Heb. 4:11 God sent his son to redeem man G: Mt. 1:18 Story of god's birth (Pt. 1)	OT: Is. 61:10 God has sent salvation E: Heb. 3:12 We are no more slaves, but sons of G. G: Gn. 1:11 Word made flesh (Xmas: 1928-PE & all to JX)	OT: Is. 62:6 E: Same G: Same	OT: Is. 52:7 E: Same G: Same	OT: Is. 7:10 Young woman (II Adv. 1979-PE-A) E: Heb. 4:11 G: (1928-PE) G: Gn. 1:14 Law from Moses, grace & truth from JX.	OT: I Sam. 1:20 Sam. dedicated to Lord at Shiloh E: Rom. 12:11 Know & use God's gifts G: LK. 2:22 Jesus presented at Temple; Simeon, Anna prophesy
II Xmas	OT: (Mic. 4:1) E: Is. 61:11 Good news for the world G: Mt. 2:19 Holy family from Egypt to Nazareth	OT: Gn. 3:7 He's remnant saved. E: Eph. 1:3 We destined to be sons of G. thru X G: Mt. 2:13 Holy family flies to Egypt.	OT: Same E: Same G: LK. 2:41 Boy Jesus at Temple *	OT: Same E: Same G: Mt. 2:11 Coming of * wine men to Bethlehem	OT: Is. 60:1 Nations seek Lord at Jerusalem E: Rev. 21:21 Vision of new Jerusalem G: Mt. 2:11 G: (79-PE-C)	OT: Is. 60:1 Nations seek Lord at Jerusalem E: Rev. 21:21 Vision of new Jerusalem G: Mt. 2:11 G: (79-PE-C)
Epiphany Gn. 6	OT: (Is. 60:1) E: Eph. 3:1 He's can be fellow-heirs G: Mt. 2:11 He's told king to come from Bethlehem by Wise Men.	OT: Is. 60:1 Nations seek Lord at Gm. (II Xmas 80-CE-II) E: Eph. 3:1 G: (28-PE) G: Mt. 2:11 G: (28-PE)	OT: Same E: Same G: Same	OT: Is. 44:1 He's chosen to bring nations to the Lord E: Eph. 3:1 G: Mt. 2:11 G: (79-PE-B)	OT: Is. 44:1 He's chosen to bring nations to the Lord E: Eph. 3:1 G: Mt. 2:11 G: (79-PE-B)	OT: Is. 44:1 He's chosen to bring nations to the Lord E: Eph. 3:1 G: Mt. 2:11 G: (79-PE-B)

* Listed as alternatives

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DAY	28-PE	79-PE-A	79-PE-B	79-PE-C	80-CE-I	80-CE-II
I Epiphany	OT: (Prov. 9:12) E: Rom. 12:1 Be transformed by renewing of your mind G: Lk. 2:41 (II Kings 79-B, 80-B) Jesus in Temple	OT: Is. 42:1 Had promises a deliverer. E: Acts 10:34 Peter sees that X is for all people G: Mt. 3:13 Jesus baptized by Jn. B.	OT: ← Same E: ← Same G: Mk. 1:7 ← (Paralled)	OT: ← Same E: ← Same G: Lk. 3:15 ← (Paralled)	OT: I Sam. 16:1 Sam. anoints David E: Acts 10:34 Had news for non-Jews too. G: Mt. 3:13 ← (79-PE-A)	OT: Is. 42:1 ← (79-PE-A, B) E: Jn. 2:1 We deal in sin, had brought to life in X. G: ← Same
II Epiph.	OT: (Zach. 8:1) E: Rom. 12:16 Be humble in your faith G: Mk. 1:1 (79-PE-B) Jesus baptized by Jn. B.	OT: Is. 49:1 Had promises salvation to Israel E: I Cor. 1:11 Paul's joy at Corinthian's spiritual gifts G: Jn. 1:29 Jn. B. & Andrew recognize Jesus as the X.	OT: I Sam. 3:1 Call of Samuel E: I Cor. 1:11 The body is temple of the H. spirit G: Jn. 1:43 Jesus calls Philip & Nathaniel	OT: Is. 62:1 Israel is the Lord's bride E: I Cor. 12:1 Different gifts, one spirit G: Jn. 2:1 The wine miracle at Cana wedding	OT: Jn. 1:4 Call of Jesus as David's prophet E: Acts 26:1 Conversion of Saul G: Mk. 1:14 Call of Andrew, Peter, Jas., Jn.	OT: I Sam. 3:1 ← (79-PE-B) E: Jn. 1:11 Jesus Paul called as apostle to the Gentiles G: Jn. 1:35 Call of Andrew, (79-PE) ← Peter, Philip, Nathaniel B)
III Epiph.	OT: (Is. 41:8) E: Rom. 12:16 Arrange not yourself G: Jn. 2:1 (II Ep. 79-PE-C) Miracle at Cana	OT: Amos 3:1 Signs of Israel's coming punishment E: I Cor. 1:10 Paul pleads vs. divisions. G: Mt. 4:12 Jesus calls Andrew, Simon, Jas., Jn.	OT: Jn. 3:21 Jesus calls Israel to repent. E: I Cor. 7:17 All called from slavery to be free G: Mk. 1:14 Call of Andrew, Peter, Jas., Jn. (II Ep. 80-CE-2)	OT: Neh. 8:2 Eyes reads BK of Law to Israel E: I Cor. 12:12 All are members of X's body G: Lk. 4:14 Jesus reads Isa., says he is Is. (II Adv. 80-CE-2)	OT: Ep. 3:3:12 Had shown Moses - only his back, no face E: I Jn. 1:1 We have seen Jesus - in Jesus G: Jn. 2:1 ← (79-PE) (II Ep. 79-PE-C)	OT: Deut. 8:1 Moses reminds Israel 40 yrs. in wild. for discipline E: Phil. 4:10 Paul's thanks for their support G: Jn. 6:1 Feeding of 5,000.
IV Epiph.	OT: (Deut. 4:5) E: Rom. 13:1 There is no power but of God. G: Mt. 8:1 J. heals the centurion's servant	OT: Mic. 6:1 Not sacrifice, but justice & righteousness E: I Cor. 1:26 Had chosen the foolish to shame the wise G: Mt. 5:1 The Beatitudes	OT: Deut. 18:15 Had promised Moses a successor E: I Cor. 9:16 Controversy over food offered to idols G: Mk. 1:21 X expels a man's unclean spirit	OT: Jn. 1:14 Call of Jesus to be David's prophet E: I Cor. 14:12 Gift of tongues - to instruct, not confuse G: Lk. 4:12 A prophet w/o honor in his own country	OT: I Lk. 8:22 Solomon reminds O. of his promise of Temple to David E: I Cor. 3:10 We are David's temple, J. is the foundation G: Jn. 2:13 J. cleanses the temple	OT: Jn. 7:1 Jn. admonishes the people in the temple E: Mt. 12:18 Listen to God or face judgment! G: Jn. 4:14 The hour comes when true worshipers will worship in spirit & truth

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DAY	28-PE	79-PE-A	79-PE-B	79-PE-C	80-CE-I	80-CE-II
IV Epiph. (79-PE)	OT: (Hb. 1:12) E: Col. 3:12 What you do, do in name of X G: Mt. 13:124 Parable of wheat + weeds growing together OT: (Lk. 6:11)	OT: Hb. 3:11 Had punished, also shows mercy E: I Cor. 2:11 X's wisdom is not man's G: Mt. 5:13 Salt, like of earth, J's little but not obdurate OT: Eccles. 15:11 Had does not tempt men: gives choices E: I Cor. 3:11 We plant wheat, but X's gives growth G: Mt. 5:21 Sin is in thought as well as in deed	OT: II K. 4:18 Elijah had son of Shunammite woman E: I Cor. 9:116 Paul is all things to all people to save some G: Mk. 1:29 J. had many OT: II K. 5:11 Eliezer cures Naaman's leprosy E: I Cor. 9:124 Run to win the prize G: Mk. 1:40 J. cleanses a leper	OT: Job. 6:11 Wisdom's call to dead dead E: I Cor. 15:11 J. appears last of all to Paul G: Lk. 5:11 J. calls disciples to be fishers of men. OT: Job. 17:15 Blessed is he who trusts in the Lord E: I Cor. 15:12 J's resurrection essential to salvation for all G: Lk. 6:117 (JEp. = 79-PE-A) X the Resurrection	OT: Psal. 2:11 Lord destroys wisdom & understanding E: I Cor. 3:18 Wisdom of world is folly to X G: Mt. 12:38 J. tells Pharisees no sign except that of good OT: II Sam. 12:11 Nathan confronts David re. Bathsheba E: Rom. 1:18 Evil man's opinion to see X's power G: Mt. 13:24 (JEp. = 80-CE-I) X Parable: wheat & weeds together	OT: Eccles. 4:115 all wisdom belongs to X E: ← Same G: ← Same
V Epiph. (79-PE)	E: I Cor. 3:11 The 70, loving us, takes away our sins G: Mt. 24:11 Beware of false prophets OT: (Isa. 1:11)	OT: Lev. 19:11 You shall be a help people E: I Cor. 3:10 J. the foundation of the Temple. G: Mt. 5:28 Love them who hate you: Be perfect	OT: I Cor. 4:18 Dead has buried X's sin E: II Cor. 1:118 X's has put his seed on us G: Mk. 2:11 J. had a power to forgive OT: Hb. 2:14 X's death had if they for the dead E: II Cor. 3:117 Where spirit of Lord is, freedom is G: Mk. 2:18 Don't fast while bird. son is here	OT: Job. 7:11 X's calls dead to meet the wings E: I Cor. 15:50 Death will stand up in victory G: Lk. 6:39 Log in your eye, speck in your brother's OT: Job. 34:29 These de- ceitful sinners w/ shining face E: I Cor. 12:27 Each has dif- ferent gifts, all need love G: Lk. 9:28 ← J's transfiguration	OT: Psal. 139:11 I know you, O Lord E: Phil. 1:116 P. witnesses to J. as the X G: Mk. 9:12 ← J's transfiguration	OT: Psal. 139:11 I know you, O Lord E: Phil. 1:116 P. witnesses to J. as the X G: Mk. 9:12 ← J's transfiguration
VII Epiph. (79-PE)	OT: (Isa. 1:11) E: I Cor. 9:124 Be temperate, not (JEp. 79-PE-B) G: Mt. 28:11 Last first, first last OT: (Isa. 50:4)	OT: (Isa. 50:4) E: I Cor. 11:14 Paul's sufferings G: Lk. 8:4 (JEp. 80-CE-II) X Parable: Sower & seeds OT: (Isa. 10:12)	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative
VIII Epiph. (79-PE)	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative	OT: (Isa. 10:12) E: I Cor. 13:11 Faith, hope, love alone abide G: Lk. 18:31 J. leads blind men * Listed as alternative

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DAY	28	79-A	79-B	79-C	80-I	80-II
III of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: I Pet. 2:11 Ignorance of God's path silence G: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 6:11 Stephen with reproach (I Sam. 2:11) Ignorance of God's path silence G: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 4:32 Common property (I Sam. 2:11) Ignorance of God's path silence G: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 13:15 Paul preaches, Acts 13:15 (I Sam. 2:11) Ignorance of God's path silence G: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
IV of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
V of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
VI of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
VII of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
VIII of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
IX of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
X of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
XI of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)
XII of Easter (79) [after Easter (28, 80)]	OT: (I Sam. 2:11) E: Jn. 16:116 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Acts 17:11 J. go to Father (II Cor. 13:28, 80-II)	OT: Jn. 6:116 J. go to Father (II Cor. 13:28, 80-II)	OT: I K. 11:17 Eliphaz raises the withstanders E: Col. 3:11 J. go to Father (II Cor. 13:28, 80-II)

* Listed as alternative

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DAY	28	79-A	79-B	79-C	80-I	80-II
I after Pent. (79, 80) Trinity (28)	o (Jo. 6:11) E Rev. 4:1 Vision: Heaven's throne, throne, Sanctus G Jo. 3:11 Nicodemus + him as-born	o Rev. 1:1 Creation's 7 days E II Cor. 3:11 Sin X in yourself G Mt. 23:16 No make disciples in all world (Jo. 1:28-29)	o Ex. 3:11 Moses + burning bush E Rev. 9:12 These led by spirit are ones of dead. G Jo. 3:11 ← (28)	o Ex. 6:11 Vision: Dead calls Jacob in Temple E Rev. 4:11 ← (28) G Jo. 16:12 J. promises spirit to disciples (III Cor. 1:28, 30-31)	o Jo. 6:11 ← (28, 79-C) E Eph. 1:13 God plans to unite all world in X G Jo. 14:18 Ask anything in my name.	o ← Same
Imm. near 5:11 (25) (79)	o (Jo. 2:23-25) E I Cor. 4:7 Love one another G Lk. 16:119 Parable: rich man + Lazarus	o Ex. 15:11 God doesn't tempt men: gives choices E I Cor. 3:11 When plant sows, God grows. G Mt. 5:21 Law broken in thought as well as deed.	o Ex. 15:11 Chide: comes Thamar's deposing E I Cor. 7:14 Run race, win prize (Ask God, 80-2) G Mk. 1:40 J. heals a leper.	o Ex. 15:11 Blessed are those who trust God. E I Cor. 15:12 Our salvation depends on X's resurrection. G Lk. 6:17 Remind in heaven	o Ex. 15:11 God calls Moses to Sinai E I Cor. 15:12 Christ rose, raised from dead. G Jo. 15:11 J. the vine, you branches (III Cor. 1:29-31)	o II Sam. 7:14 Nathan told by God that David is to build Temple E Acts 2:37 Peter wins many Jews G Lk. 14:15 Parable: Banquet, guests excuse for absence
near 5:18 (27) (79)	o (Deut. 20:11) E I Jo. 3:13 Examples of loving G Lk. 14:16 Parable: rich man + Lazarus	o Lev. 19:11 Be righteous, do not steal E I Cor. 3:10 Wisdom of words is folly w/ death. (III Cor. 1:29-31) G Mt. 5:38 Love enemies, be perfect	o Jo. 4:31-38 God is hindered by David's sin E II Cor. 1:18 God calls Paul, Silas w/ Tim. to preach G Mk. 2:11 J. heals paralytic (III Cor. 1:29-31)	o Deut. 6:17 Keep commands, statutes, precepts E Rom. 6:3 We baptized into X's death, rise in his res. G Jo. 15:15 I am vine: you branches in me.	o Deut. 6:17 Keep commands, statutes, precepts E Rom. 6:3 We baptized into X's death, rise in his res. G Jo. 15:15 I am vine: you branches in me.	o Deut. 6:17 Keep commands, statutes, precepts E Rom. 6:3 We baptized into X's death, rise in his res. G Jo. 15:15 I am vine: you branches in me.
near 5:25 (28) (79)	o (Jo. 3:11) E I Cor. 3:11 We are fools for X's sake G Mt. 6:24 Can't serve God + man	o Jo. 4:19-20 God will not forget Zion E I Cor. 4:11 We are fools for X's sake G Mt. 6:24 Can't serve God + man	o Hos. 2:14 Forget Israel, for mine I will E II Cor. 3:17 We speak God's truth w/ love G Mk. 3:18 Calling guests to eat + fast while guests present	o Deut. 7:16 'God chose you: keep his laws. E Gal. 3:23 No difference: Jew + Greek, male + female - in X one G Jo. 15:12 I choose you: love one another. (III Cor. 1:29-31)	o Deut. 7:16 'God chose you: keep his laws. E Gal. 3:23 No difference: Jew + Greek, male + female - in X one G Jo. 15:12 I choose you: love one another. (III Cor. 1:29-31)	o Deut. 7:16 'God chose you: keep his laws. E Gal. 3:23 No difference: Jew + Greek, male + female - in X one G Jo. 15:12 I choose you: love one another. (III Cor. 1:29-31)
near 6:1 (29) (79)	o (Lam. 3:22) E Rom. 8:18 Suffering to come, we await redemption G Lk. 6:36 Bless in your anger: speak in love, you hypocrites.	o Deut. 11:18 Blessed if you keep laws, cursed if you don't E Rom. 7:21 all have sinned, all justified only by faith G Mt. 7:21 Do, not only say. Parable: men on rock, sand	o Deut. 5:6 Decalogue-repeated E II Cor. 4:15 We have David's treasure in another vessel G Mk. 2:123 Sabbath made for man	o Ex. 20:1 Decalogue (4-11 79B) E Eph. 5:11 Love and you with keep command's G Mt. 19:16 J. + the rich young man	o Deut. 11:8 Be loyal to YHWH E Acts 11:4 Peter's vision: mission to Gentiles G Lk. 10:11 J. sends disciples out w/ instructions	o Deut. 11:8 Be loyal to YHWH E Acts 11:4 Peter's vision: mission to Gentiles G Lk. 10:11 J. sends disciples out w/ instructions
near 6:8 (30) (79)	o (Eph. 2:11) E I Cor. 3:18 Right living G Lk. 5:11 Miscellaneous catch of fish.	o Hos. 5:15 3rd day God will raise us E Rom. 4:13 God's promise rests on faith G Mt. 4:19 J. calls Matthew	o Hos. 5:8 God punishes Adam + Eve E II Cor. 4:13 Our action is unseen but inner is renewed G Mk. 3:22 Those divided fall: they are for who does that will	o Ex. 24:13 David agrees to stay law E Gal. 3:12 Foreign, as X foreign you G Lk. 15:11 Parable: Prodigal Son	o Mic. 6:1 Do justice, love kindness, walk humbly w/ God. E Eph. 4:17 Put off old nature G Mk. 10:46 J. heals blind Bartimaeus.	o Mic. 6:1 Do justice, love kindness, walk humbly w/ God. E Eph. 4:17 Put off old nature G Mk. 10:46 J. heals blind Bartimaeus.

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DAY	28	79-A	79-B	79-C	80-I	80-II
near 6:15 (VII) (79)	o (Is. 57:13) E Rom. 6:13 We died w/ X, alive unto God. C Mt. 5:20 Warnings to forgive	o Is. 19:12 Dead will be by nation E Rom. 5:16 We died by faith in X C Mt. 9:13 He preach to lost sheep of Israel	o Ez. 3:11 Egypt cut down like a cedar tree E II Cor. 5:11 While we in body, we are away fr. Lord's house C Mt. 9:13 K of G. like a mustard seed	o II Sam. 11:26 Nathan confronts David fr. Uriah's death E Job. 2:11 Justified by faith, not works C Lk. 7:36 Woman anoints J's feet	o Hos. 11:1 Dead considers abiding grace, himself. E I Cor. 12:27 Not all have gifts, but all can love. C Mt. 18:21 Parable: Unforgiving servant	o Deut. 10:12 God asks you only to hear & obey E Rom. 8:11 J. gives us from Law & death. C Mt. 12:28 Summary of the Law
near 6:22 (VII) (79)	o (Hos. 14) E Rom. 6:19 You are free of sin & death - so be righteous C Mt. 9:11 Ministry of feeding around	o Job. 20:11 Enemies around me, but I am my defense E Rom. 15:15 Sin from Adam, forgiveness from J. C Mt. 11:12 He is numbered. Dead cases: acknowledge me.	o Job. 28:11 Dead tells J. how little he knows E II Cor. 5:14 We see J. now not as human but as God C Mt. 11:25 J. calms storms, curses possessed men	o Zec. 12:15 God will raise the house of David E Job. 3:13 Nathan goes on David, makes parable (III-80:5) C Lk. 9:18 Peter to J. you are X	o Ezek. 36:14 You will be cleansed E Job. 5:16 Friends of the spirit C Job. 15:16 I charge you, you no longer of world.	o Ezek. 37:11 Dry bones E I Cor. 12:14 Variety of gifts of the Spirit C Lk. 6:27 Golden Rule
near 6:25 (VIII) (79)	o (Ezek. 11:18) E Rom. 8:12 We are dead's child - by adoption, heirs w/ X C Mt. 7:15 Know them by their fruit	o Job. 21:10 Men who humbled, but not rebuffed E Rom. 6:13 Dead w/ X, we live w/ him (VII:28) C Mt. 10:24 Same life as Jesus, but like for X & paid it	o Ez. 14:15 Elijah gives message to Elshaz E Job. 5:1 Friends of spirit (VIII:80-5) C Lk. 9:51 Don't look back; follow me.	o Job. 11:1 Lord orders job. to take census, obey law E Job. 6:10 Put on David's crown C Job. 17:11 J. pray for disciples (VIII Section: 79-65)	o I Sam. 17:37 David kills Goliath E II Cor. 6:3 We suffer, have David's power to endure C Mt. 9:14 Disciples fast, J. eats out doors	
near 7:6 (IX) (79)	o (Wis. 11:21) E I Cor. 10:1 Don't make idols of one pattern: temptation except C Lk. 15:11 Parable: Prodigal Son (IX:80-5)	o Zech. 9:9 Zion's king comes riding on ass E Rom. 7:13 J. asks us free from sin & death C Mt. 11:25 My father's glory is hidden light	o Ez. 40:1 Son of Man, I send you to dwell's people E II Cor. 12:2 Paul's thorn in flesh C Mt. 6:11 Prophet w/o house in own country	o Job. 42:1 J. speaks for questioning Job E Phil. 2:11 Don't compete w/ one another - J. exalted himself C Job. 13:1 J. washes disciples' feet (IX:79-5)	o I Sam. 24:9 David spares Saul E Job. 6:11 Bear each other's burdens C Lk. 7:36 Woman anoints J's feet (IX:79-5)	
near 7:13 (X) (79)	o (Ezek. 11:1) E I Cor. 12:1 Variety of gifts of the spirit (VIII:80-5) C Lk. 14:11 J. says for Jews, cleanse temple	o Isa. 55:1 Water & milk shall bring satisfaction (IX:80-5) E Rom. 9:19 Malicious: then led by spirit. (VIII:28) C Mt. 17:1 Parable: Sam & seeds of evil (IX:80-5)	o Amos 7:17 Prophecy of king's death, Israel's exile E Eph. 1:11 God writes words to him in X (I Paul: 80-5) C Mt. 6:17 J. sends out 12 to preach	o Job. 42:11 Why lament with living father, had the third E II Cor. 4:11 Then blessed by this evil god, but we prosper C Job. 13:21 Now commend me: love others as he loved you	o I Chron. 29:11 David contributes to build Temple E Phil. 1:11 Paul prays Ch. at Phil. C Mt. 20:11 Parable: Laborers equal pay	
near 7:20 (XI) (79)	o (Is. 26:12) E I Cor. 15:11 X's appearance, but to us. (IX:80-5) C Lk. 18:9 Parable: Pharisee & Publican	o Wis. 12:13 Promised God, but false witness E Rom. 8:19 Creation groans, waits w/ hope C Job. 19:24 Parable: Words & what together	o Dan. 12:1 No power for the wicked will have him E Job. 19:21 God reveals all to Job C Lk. 10:38 J. responds Martha	o Job. 49:11 David chosen to bring people to God E II Cor. 5:14 Men reconciled to God in X. (VIII:79-8) C Job. 17:20 J. pray that all men be in God as he is	o Mic. 4:11 House of David established on water nations will war no more. E Acts 17:32 Paul's sermon at Athens (IX:79-8) C Mt. 5:13 You salt of earth, little of you	

Day	28	79-A	79-B	79-C	80-I	80-II
Thurs 7:27 (XII) (79)	(Eccles. 15:11) II Cor. 3:14 Spirit, not letter, law Wk. 7:31 3 heads dead man's skull Prov. 11	II Cor. 3:15 Solomon pray for wisdom Rom. 8:156 14 head for, who vs. us? Wk. 15:131 Kingdom of God: the method used, heaven, pearl	II Cor. 3:11 Right words, words to Eph. 4:11 We put on of body, X is head (VII Eccles. 10:11) Wk. 6:145 3 walls on sea.	II Cor. 16:20 Shalom begins of God to some Shalom Col. 2:16 Cross crucifixion, not sin Wk. 11:11 3 heads how to pray	II Cor. 5:14 Truth must be told, despite pain-suffering Col. 3:14 Shining of Shalom II Cor. 15:11 3, possibly punishment, prom- ises a helper	II Cor. 20:17 Jan knows his punishment. Col. 3:14 Paul accounts his call. Wk. 10:116 3, possibly apostles' punishment
Fri 8:3 (XIII) (79)	(Eccles. 17:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 9:16 Head is forgiving Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Sat 8:10 (XIV) (79)	(Wk. 6:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Sun 8:17 (XV) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Mon 8:24 (XVI) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Tue 8:31 (XVII) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Wed 8:38 (XVIII) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Thurs 8:45 (XIX) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Fri 8:52 (XX) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Sat 8:59 (XXI) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught
Sun 9:06 (XXII) (79)	(Eccles. 5:11) II Cor. 3:16 Shalom: promise came before law. Faith II Cor. 10:13 2 Head Command's, Parable: Head Sam. (X:19-C)	II Cor. 2:11 Truth is what's belly Rom. 8:35 Nothing can separate us fr. X's love Wk. 14:113 3 heads 5,000	II Cor. 16:12 Head promises means in will Eph. 4:17 Put off old nature, renewed II Cor. 6:145 3 walls on sea.	II Cor. 11:12 All is vanity Col. 3:12 Put off old, put on love II Cor. 12:17 Strive up, not for body but: head.	II Cor. 15:11 The good wife described (VII Ecc. 7:9-C) Eph. 5:22 Husband, love wives: as they love: children, they parents Wk. 10:12 3 vs. divorce, Shalom kids	II Cor. 15:11 3, possibly Pagan taught II Cor. 15:11 3, possibly Pagan taught

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DAY	28	79-A	79-B	79-C	80-I	80-II
Mon 10:19 (XXIV) (79)	(Hil. 3:13) Cf. 1:12 Paul commands Cl's. for growth in X Mk. 9:18 3. holds women in crowd & "dead" girl.	Lj. 45:11 Cyrus of Persia is X's instrument II Thes. 1:11 Thes. turn from idols to God Mk. 22:15 X's & Caias R. (XIII:28)	Lj. 53:14 He is led as lamb to slaughter Hil. 4:12 It is our High Priest Mk. 10:85 X's & Jn. seek peace among	Hil. 32:3 Secret wonders of God II Tim. 3:14 all scriptures are inspired by God Lk. 18:1 Parable: The unjust judge Jn. 14:17 O God, don't reject David!	Hil. 4:1 Cain murders Abel I Jn. 3:9 Love as X did, in act as in words Mk. 7:14 Then defiled by inner, not outer things Hil. 12:1 O bless you to have a blessing	Hil. 3:1 Disturbance leads to fall. Rom. 7:7 Law makes us aware of sin Jn. 3:13 God so loved world, sent Son - John - Jn.
Mon 10:26 (XXV) (79)	+/- VI Sun. after Epiphany	Ex. 22:21 Trust stranger, widow, orphan fairly I Thes. 3:1 We would please X's not men Mk. 22:34 Summary of Law, J. asks Pharisees re. X.	Lj. 54:9 God pattern righteousness as a feast plate Hil. 5:12 God will not overlook your good works Mk. 10:46 J. holds blind Bartimaeus	Jn. 14:17 O God, don't reject David! II Tim. 4:6 J. fought good fight, now race Lk. 18:9 Parable: Pharisee & Publican Jn. 11:10 Not recommended but delicious!	Hil. 12:1 O bless you to have a blessing Rom. 4:13 Abraham's faith in X promises, our faith in X Jn. 8:51 Before Abraham was, I am	Hil. 3:1 Disturbance leads to fall. Rom. 7:7 Law makes us aware of sin Jn. 3:13 God so loved world, sent Son - John - Jn.
Mon 11:2 (XXVI) (79)	+/- V Sun. after Epiphany	Mk. 3:15 Jesus with his disciples I Thes. 5:19 Jesus, received back preaching as God's word Mk. 3:1 Hypocrite of Pharisees	Deut. 6:1 The First Great Commandment Hil. 3:12 J. the high priest, called Mk. 12:28 J. the 2 nd & 3 rd Commandments	Hil. 11:10 Not recommended but delicious! II Thes. 1:11 Jesus giving faith Lk. 14:1 J. calls Zacchaeus to be his neighbor Jn. 6:25 "I am bread of life" (XIII:70-8)	Hil. 3:17 "I am that & God" Hil. 3:11 Jesus a servant, J. a Son (XIII:79-8) Jn. 6:25 "I am bread of life" (XIII:70-8) I Jn. 19:1 God promises Elijah a servant	Hil. 3:17 "I am that & God" Hil. 3:11 Jesus a servant, J. a Son (XIII:79-8) Jn. 6:25 "I am bread of life" (XIII:70-8) I Jn. 19:1 God promises Elijah a servant
Mon 11:9 (XXVII) (79)	(Gen. 3:14) Gen. 3:15 & shall rise a King to David, David's seed Jn. 6:15 J. feeds multitude	Gen. 3:15 Let justice roll down like waters! I Thes. 4:11 Description of 3 rd coming Mk. 25:1 Parable: Bailynum, wine & foolish virgins	Ex. 17:18 Eliphaz's miracle of meat & oil Hil. 9:24 X's second coming Mk. 13:38 The widow's mite	Jn. 19:23 I know my redeemer lives II Thes. 2:13 God comfort you Lk. 20:27 No marrying in after-life Hil. 3:13 Eliphaz will come, time (Gen. 28) II Thes. 3:6 If no work, no eat! Lk. 23:15 Don't worry what to say: I will show you	Hil. 19:19 God promises Elijah a servant Rom. 11:13 Rebekah: the gift on the breast root Mk. 24:37 at 2 nd coming, some taken & others left	Hil. 19:20 A servant will return Rom. 9:19 God calls all to be his people Mk. 13:14 Then from coming destruction
Mon 11:16 (XXVIII) (79)		Lev. 1:7 Day of fire is near I Thes. 5:11 God delivers us for salvation, not worth to servants Mk. 25:14 Parable: Talents entrusted to servants Ex. 34:11 God will separate sheep & goats I Cor. 15:20 As Adam all die, in X all made alive Mk. 25:31 King separates sheep & goats	Deut. 12:11 Many who sleep shall awake Hil. 10:31 Evidence and be saved Mk. 13:14 Beware false X's & false prophets Deut. 7:9 Son of Man is coming Rev. 1:1 J. is A & Omega Jn. 18:13 Pilate to J. "Are you a king?"			

12

(12)

NOTES ON THE COMPARATIVE CHARTS OF LECTIONARIES

1. The arrows indicate passages which appear in another lectionary as well (sometimes two), and beside each arrow is a key to the location of the parallel(s).

The reader will be struck, I believe, by the paucity of those parallel citations, save during the Christmas, Paschal and Pentecost cycles. To me this indicates that the several committees operated virtually at will, and that precious little consensus exists among experts as to what really suits a given season or what portions of the Bible are most deserving of inclusion.

2. Note that there is hardly a hint of the chronological ordering of passages, little continuity for Old Testament lessons, hardly more for the passages from the Epistles. One would like to believe that this course-reading approach, more typical of the Office lectionaries, was sacrificed to the greater purpose of uniting the Sunday lessons thematically. There is, however, scant evidence of such a coupling (or tripling) themes. A notable and laudable exception would be the lessons provided for the Ninth Sunday before Christmas in the 1980 Year I lectionary of the Church of England - although it hardly seems appropriate to the season in which it has been placed. The traditional Hebrew lectionary is particularly effective in selecting "prophetic" lections which truly complement, amplify, or even take provocative issue with, the Sabbath Pentateuch lections. Taken as a whole, the same can be said of none of these Anglican schemes. Perhaps we simply haven't "been in the business" as long as the rabbinical committees.
3. As the reader scans the 1979 scheme, let him ask himself (herself) whether that lectionary's cumbersome three-year cycle is justified by the results. I do not know whether the Roman Catholic committee talked ours into it, or ours sold it to them, but I find it to be

a well-intentioned albatross. I had two clergy wives in my cadre, along with an assortment of unusually well-informed laity. Not one of them could tell me, when I asked, whether we were then in Year A, B or C. It is a scheme which only a systems analyst could love, with a mathematical formula for establishing the proper year which is only slightly less intricate than the formula for establishing the date of Easter.

The three years are justified by their inventors on the grounds that each of the three Synoptic Gospels will have its special year. Note how inconsistently that convention has actually been applied, and how few parallel passages appear in three years' time.

4. Because the 1980 Lectionary of the Church of England is based upon a simple, rememberable two-year cycle which also corresponds with its two-year Office Lectionary cycle (as opposed to 1979's three for the Eucharist against two for the Offices), I was hoping to love it. It has its serious weaknesses, however, including numerous Epistle selections which are modest in their content and bear no discernable relationship to either the other readings of the day or to the Epistle of the Sunday before.

A real "plus" of the 1980 lectionary, not reflected in this chart, is the one-verse Scriptural "keynote" for each Sunday's liturgy. On those Sundays when a genuine common thread does exist between the lessons, this verse makes a superb thematic statement and enhances comprehension.

5. The decision of the 1979 Book's editors to designate the Propers following Trinity Sunday by calendrical datings rather than by sequence from Pentecost has the effect of creating each year a significant number of "surplus" propers, the surplus compounded by the fact that at best they will be heard only once in three years. One can only conclude that the editors believed that nothing terribly necessary to salvation was contained in any of the lessons.
6. Note that in the 1979 listings for the Easter Season the preferred option each Sunday is for all three lessons to be taken from the New Test-

ament exclusively. This I take as reasonable precedent that in certain other seasons the Old Testament might justly claim a right to the "lion's share" of the lessons. It should be pointed out to the credit of the editors that the selections from "Acts" represent the closest we find to a course-reading of a given Book.

7. The 1980 Scripture portions are notably brief in comparison to those found in earlier Anglican lectionaries, but they do consist of entire passages. By contrast, there is rubrical provision in the 1979 lectionary for the abbreviation - sometimes by half - of its already diminutive portions. Has human attention span so diminished in the last half century to justify these "lessonettes"? The new three-year cycle does not in fact provide us with that much more Scripture than the old one-year cycle did. Rather it spreads the verses out over two extra years.

IN CONCLUSION:
CONSIDERATIONS FOR FUTURE REVISIONS

Yielding to the tenacity by which tradition clings to familiar patterns and to the realization that the most salubrious changes in human systems have tended to be evolutionary rather than revolutionary (a realization which might have tempered the zeal of the draftsmen of the 1979 Prayer Book), I bring this project to a close by setting forth a modest number of proposals for consideration in future changes to the structure of our Liturgical Year.

1. That aspect of God's self-revelation contained in the several Books of the Old Testament deserves not a dominant but certainly a greater role in the Sunday Lectionary, for the reason that the Sunday Propers inevitably constitute the core of our common catechesis.

A single Sunday lesson from the Old Testament, selected chiefly to supplement the two New Testament lessons and with no hint of its relationship to the Old Testament continuity, does not constitute true representation, nor can it hope to convey to the worshiper the sweep of Israel's spiritual evolution on which comprehension of the Incarnation rests.

Some brief seasons should therefore be provided at the commencement of each Liturgical Year which give preeminence to the Covenant ordained before Christ. The inclusion of a New Testament lection on all or most Sundays of these seasons is appropriate for a Christian calendar, but such a lesson should be selected for its relevance to the day's (Old Testamental) theme.

I would propose two seasons, those of Creation and Law. After the manner of the synagogue lectionary, I would select a First Reading from the Pentateuch (rounded out to include subsequent history) and a Second Reading from the Prophetic or Wisdom Books which reflects upon or amplifies the First. The New Testament lection would likewise be chosen for its relevance to the Old Testament focus.

SEASON OF CREATION: Three weeks at the beginning of the Church Year (commencing around the beginning of October) setting forth the great Genesis theology, (1) The goodness of Creation, (2) Man the fallen image of his Creator, (3) God's intervention through a chosen family. The season's unifying theme: "I will bless you....so that you will be a blessing...and by you all the families of the earth will bless themselves."

SEASON OF LAW: Five weeks following Creationtide. We propose these Sundays, (1) The Passover, (2) Deliverance from slavery, (3) The Covenant, (4) The Temple and (5) Punishment for infidelity.

The proposed lectionary for these two seasons will be found on the next page.

A TWO-YEAR LECTIONARY FOR
CREATION AND LAW

I Sunday of Creation

Year I	Gen. 1:1-2:7	Is. 42:5-12	Jn. 1:1-14
Year II	"	Job 38	Col. 1:15-20

II Sunday of Creation

Year I	Gen. 2:8-3:24	Is. 66:1-24	Mt. 5:1-12
Year II	Gen. 4:1-15	II K. 4:1-37	I Pet. 5:5-11

III Sunday of Creation

Year I	Gen. 12:1-13:4	Is. 40:27-41:16	Mt. 3:7-12 or Acts 3:13-26
Year II	Gen. 15:1-18	Is. 51:15-23	Rom. 4:1-25

I Sunday of Law

Year I	Ex. 12:37-51	Ps. 105	Mt. 26:17-30 or Mk. 14:17-26
Year II	Ex. 13:1-10	Is. 40:1-15	Heb. 11:1-12:2

II Sunday of Law

Year I	Ex. 12:34-42, 13:17-22	Job 12:7-13:1	Rom. 8:12-39
Year II	Ex. 14:5-15:21	Is. 14:3-20	Phil. 1:3-26

III Sunday of Law

Year I	Ex. 20:1-21	Jer. 31: 7-34	Mt. 5:21-48
Year II	Deut. 5:7-21	Is. 2:1-19	Lk. 10:25-37

IV Sunday of Law

Year I	I K. 8:27-42	Ezra 3:6-13	Jn. 2:13-23
Year II	I K. 7:51-8:20	Is. 6:1-13 or Jer. 7:1-26	Lk. 18:9-30 or I Cor. 3:10-17

V Sunday of Law

Year I	II K. 16:5-17:29	Joel 2:1-17	Lk. 16:19-31
Year II	II K. 25:1-30	Lam. 1:1-17 or Ps. 137	II Thess. 1:5-12

Implementation of these two new seasons could be accomplished without the drastic alteration to the shape of the year which my initial scheme would have required. The eight Sundays prior to Advent could be excised from the (everlasting) Sundays after Pentecost, and the First Sunday of Creation designated the beginning of the Liturgical Year. It would occur in the autumn when, at least for North Americans, the parish revitalization from summer is just underway.

2. The two anchors of the Liturgical Year, Christmas and Easter, belong on fixed Sundays of the year. Who but the resolute antiquarian wishes to perpetuate a system whose roots are in Babylonian inaccuracy and which is without symbolic meaning? My long-range goal (see below) would be the replacement of the Julian / Gregorian scheme with one which is entirely severed from the lunar component. Short of that I would propose the IV Sunday of December (variation of 22d thru 28th) for the Christmas Feast and the I Sunday of April for Easter. As a demonstration of good faith, I shall personally subscribe the amount required for postage in the initial mailing which calls an Ecumenical Council for this purpose.
- 3..Since the optional abbreviation of most lections is already the will of the 1979 Lectionary, I ask that the next team which is authorized to revise those lections endeavor to establish the average length of a Biblical chapter as the normal length of a lection. Given meatier portions, the three-year cycle could be reduced to two with no loss of coverage.
4. I would further appeal for a unified Lectionary for the Office and for the Eucharist. In order to accomodate multiple services on the same day I would ask for two optional readings for each of the week days and as many as four for each Sunday and major feast. This would not only satisfy those who wish to see a year devoted to each of the three Synoptics, but would make possible equitable treatment of the Fourth Gospel. One unified two-year cycle would do it all.

5. The unfortunate settlement upon December 25 for the Feast of the Incarnation, separated from Easter by a scant quarter-year, has compelled the lectionaries of the Church to exclude from their rightful chronological place those Gospel lessons containing Christ's teaching ministry. The Liturgical Year has Christ born in late December, fritters away precious time on a redundant Epiphany, and must race on to the Passion in (often) early Spring. Then, once Pentecost has been cleared, we double back to lessons which reveal exactly what it was that Jesus said and did to merit the Passion.

Having discovered how devoted our people seem to be to a December Incarnation Feast (curse you, Irving Berlin!), I have no solution to propose. The Gospel chronology cannot be squeezed into our present liturgical framework, and that is a terrible handicap to effective catechesis.

6. It is time the Church provided Saints' Days for the heroic characters of the Old Testament. I would propose the following as a minimum consideration:

Commemoration days for The Patriarchs, Moses, The Prophets collectively or Isaiah and Jeremiah.

7. My final recommendation is that the Liturgical Churches lend full support to the cause of a consistent, solar-based Calendar which could be adopted for world-wide use in time for the beginning of the third Christian millennium.

The calendar to which I refer is contained on the final page of this project. Some two years ago, when the idea for a thirteen-"month" year came to me, I flattered myself that the concept was original. Alas, simple basic research has divested me of any claim to originality.¹ Early in this century a so-called International Fixed Calendar was proposed by a Mr. Moses Bruines Cotsworth. He suggested a year of thirteen months, each containing twenty-eight days, each month beginning on a Sunday and ending on a Saturday. "Year Day," which belonged to no month or week, ended the year

(followed, of course, by a "Leap Day" every fourth year). Another plan, christened the World Calendar, had the year divided into four 91-day quarters, each containing one month of 31 days and two of 30.

The great value of Mr. Cotsworth's plan was that all festivals and all rest days would be fixed on the same dates every year, as was the case in the old Julian Calendar. In 1928 the English Parliament came very near enacting a law which would have established a fixed Sunday for Easter. It is still awaiting acceptance by other nations for its implementation.

Resistance to a thirteen-month calendar apparently centers upon the fact that the months bear no direct relation to the solstices and equinoxes which give us the four seasons, but then the present twelve month scheme does not really relate to them either in a way which is popularly observable. More serious resistance comes from the business community, with its predilection for quarterly reports.

My first thought while advocating the thirteen-month year was to assign to that extra day outside any month (Cotsworth's "Year Day," which I have called Day of Dominus) the honor of serving as the Christian Day of Days, Easter. Certainly historical precedent exists for the celebration of Easter on a day other than a Sunday, and its Christian designation as Easter would not preclude other religious traditions from adopting it as their "day of days."

Subsequent reflection has convinced me, however, that Easter had best remain on a (fixed) Sunday. This non-month Day would better serve us as a New Year's Day. Ideally the day ought to coincide with an equinox or a solstice, but again practical considerations would favor its establishment as January 1, 2000 AD. Besides, in time even this scientifically superior calendar will lose some of its precision, inasmuch as $365\frac{1}{4}$ days do not precisely constitute a solar year. Nothing, then, on earth or in the nearby heavens, is perfect. Such a new calendar would, however, be far superior to what guides and confuses us now. Its efficiency and predictability for commerce as well as for the Church would more than compensate for the loss of quarters.

New calendars, such as the Napoleonic of 1792 and the Soviet of 1929², seem to depend upon the zeal of political revolutionaries for their implementation. I would like to believe that Christendom can be convinced to adopt such a salubrious reform without being bullied into it by some future revolutionary despot.

ENDNOTES TO SECTION TEN

- 1 See Encyclopaedia Britannica (1958) "Calendar" IV, 568-574.
Encyclopaedia Britannica (1979) "Calendar" Macropaedia, III, 595-605.
Encyclopaedia Judaica (1971) "Calendar" V, 43-54.
Adolf Adam in The Liturgical Year (New York: Pueblo Press, 1979) claims that a thirteen-month calendar was originated in 1849 by the French sociologist Auguste Comte. If so, the Britannica people don't know about it.
- 2 Encyclopaedia Britannica (1979) Macropaedia, III, 604.

DOMINUS 2000

1 (2) *

* Leap Years only

SECUNDUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

QUARTUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

SEXTUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

OCTAVUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

DECIMUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

DUODECIMUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

PRIMUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

TERTIUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

QUINTUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

SEPTIMUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

NONUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

UNDECIMUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

TREDECIMUS 2000

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

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